

TEENAGE SEXUAL ABSTINENCE EDUCATION IN THE 21st CENTURY

**The Church and Community Learn How to Curtail Teenage Pregnancy and
Sexually Transmitted Disease**

By

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ABSTRACT

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New York City and national statistics reveal that teenage pregnancy and sexually transmitted diseases impede 13 to 16 year-olds from reaching their fullest potential. If this problem is not addressed, adolescents will suffer unimaginable pregnancy rates and serious health risks. A Demonstration Project has been developed with the aim of implementing a Sexual Abstinence Education Program for 13 to 16 year-olds, with strong emphasis on Biblical precepts and teachings designed to minimize teenage pregnancy and sexually transmitted diseases.

Having a Sexual Abstinence Education Program with a Biblical focus and understanding ensures that sexuality education works best with the individual “gaining an internalized commitment when combining clear messages about behavior with strong moral and logistical support for the behavior sought.”¹ When sexual educational training occurs along with this Biblical instrument, teenagers will substantially guard, gird, and commit themselves better against sexually immoral behavior, engage in responsible decision-making, and keep these invaluable Sexual Abstinence Education and Biblical trainings for the rest of their lives, inevitably passing these vital, beneficial lessons on to their children.

¹Kristen Bailly, (Ed.), *Sex Education*. San Diego, CA: Thompson Gale Publishers, 2005, pg. 60.

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DEDICATION

To Our Father, the Lord God Almighty, Thank you for Your Wondrous Gift of Salvation – Your Son, and our Righteousness, The Lord Jesus Christ.

To Our Lord, Savior, and Role-Model, Jesus Christ – Thank You for Your Sacrifice, Your Powerful Resurrection, and for setting the Example for us!

To The Magnificent Holy Spirit: You Truly are the Earnest of Our Inheritance!
(Ephesians 1: 12-14 KJV)...

and

to my loving and wonderful Grandma, Ruby D. Bowles, “Grandma G”,
(12/23/1913 – 02/08/2011), who I lovingly remember, cherish, and miss, and to
who I honorably dedicate my God-given life’s work....

and

to my parents, Melton Jay and Corinne R. Williams, who despite their limitations
and occasional setbacks, and according to their abilities, do their best, instilling in
me a love of learning and a desire to press on, regardless...

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CHAPTER 1
INTRODUCTION TO THE SETTING
TEENAGE SEXUAL ABSTINENCE EDUCATION IN THE 21st CENTURY

Why Should the Church and the Washington Heights Community Learn How to Curtail Teenage Pregnancy and Sexually Transmitted Disease?

By indulging in a multitude of sexually immoral behaviors on a frequent basis, teenagers are becoming increasingly susceptible to pregnancy and sexually transmitted diseases. Alarming, these are the same adolescents and soon-to-be young adults that we sometimes see in our children's schools, neighborhood playgrounds and movie theatres, supermarkets, community centers, often fraternizing with our own offspring, sharing time and conversation. Unfortunately, statistics indicate that teenage pregnancy and the spread of sexually transmitted diseases are on the rise in New York City and nationally.

This Demonstration Project Proposal Challenge Statement ² has stated that the New York City Office of Mental Health and Hygiene statistics reveal that pregnancy and sexually transmitted diseases definitely impede 13 to 16 year-olds from reaching their fullest potential. ³ If this problem is not addressed, teenagers will suffer unimaginable pregnancy rates and serious health risks. Unquestionably, this remorseless situation is

²Christopher M. Williams, *Teenage Sexual Abstinence Education in the 21st Century: The Church and Community Learn How to Curtail Teenage Pregnancy and Sexually Transmitted Disease Demonstration Project Proposal*, New York: New York Theological Seminary: D. Min Demonstration Project Proposal Research Thesis, Nov. 2011.

³The New York City Department of Mental Health and Hygiene, Division of Mental Hygiene, "Summary of Vital Statistics", <http://www.nyc.gov/html/doh/html/browse/browse-data.shtml> (accessed 11/15/2012).

present in other youth and adult age groups such as late youth (ages 8-11 years-old), the young adult (ages 18 – 40 years-old) cohort, and certainly the adult (ages 40 years-old and above) populations as well.⁴ For the purpose of specifically providing some degree of definitive inhibition to this crisis, the 13 to 16 year-old age cohort which reflects the adolescent, or the teenage group will be initially researched, analyzed, and evaluated in this Demonstration Project.

Current statistics from the New York City Office of Mental Health and Hygiene reveal that over seventy-five percent (75%) of middle and high school aged adolescents engage in high-risk sexual activity, where 2656.1 cases out of 100,000, ages 15 to 19 encounter sexually transmitted diseases, having a deleterious effect upon their body and possibly resulting in sterility.⁵ To be absolutely honest, this statistical enumeration is realistically quite higher since these statistics represent the adolescents who actually reported their sexual activity. What about the individuals who did not report their repeated sexual activity? Could the number actually be eighty percent (80%) of middle and high school aged adolescents, or higher?

According to a 2010 New York State Department of Health report, adolescent pregnancy is a significant public health problem today. Over 33,000 New York State adolescents ages 15 to 19 years old became pregnant, a rate of 50.2 per 1000. There were approximately 185 births to adolescent females under 15 years of age and 4,330

⁴“Age Specific Competency throughout the Life Span”, <http://www.uiowa.edu/%7Emedtest/agespecific/Age%20Specific%20Competency%20Throughout%20the%20Life%20Span.htm> (accessed 08/06/2012).

⁵The New York City Department of Mental Health and Hygiene, Division of Mental Hygiene, “What is Mental Illness?” http://prtl-prd-web.nyc.gov/html/doh/html/dmh/dmh-mental_illness.shtml and <http://prtl-prd-web.nyc.gov/html/doh/html/ms/ms-prams.shtml> (accessed 11/02/2012).

births to those ages 15 to 17, a rate of .3 per 1000 and 11.2 per 1000 respectively.

Furthermore, there are prominent regional and racial ethnic disparities in adolescent pregnancy and birth rates. As per the New York State report,

Pregnancy rates are consistently almost three times higher for Black and Hispanic teens than for White teens, culminating in strikingly disparate health outcomes. Pertaining to regional differentiation, there are persistently higher pregnancy and birth rates in New York City and in specific upstate communities. The 2009 New York City Department of Mental Health and Hygiene demographic data indicates that pregnant and childbearing NYC adolescents lived in neighborhoods with the highest poverty rates and primarily born in the United States. ⁶

The 2010 New York State Department of Health reports also expresses that sexually transmitted disease (STD) rates remain highest in the 15 to 24 year old demographic, with an estimated prevalence of one out of every two sexually active persons having a STD by age 25. The rate of Chlamydia and Gonorrhea per 100,000 young people ages 10 to 14 was 115.2 and 18.9 respectively. Among 15 to 19 year old adolescents, the Chlamydia and Gonorrhea rates were 2410.9 and 348.8 respectively per 100,000 young people. This report reveals a striking and blatant concern over the rise of STD rates from the younger to older adolescents, and the need to address the consequences of sexual activity at an early age. Additionally, data from the Centers for Disease Control and Prevention in 2008 indicate persistent racial disparities in STD rates, with Black Americans bearing an especially heavy burden. The US Department of Health and Human Services acknowledges that little data is available on the prevalence of STDs among individuals living with disabilities but proposes that the rate of infection could be

⁶The New York City Department of Mental Health and Hygiene, Division of Mental Hygiene, "What is Mental Illness?" http://prtl-prd-web.nyc.gov/html/doh/html/dmh/dmh-mental_illness.shtml and <http://prtl-prd-web.nyc.gov/html/doh/html/ms/ms-prams.shtml> (accessed 11/02/2012).

as high as the general population.⁷

Most importantly, we must ask ourselves the question, why should the Christian church and community learn how to curtail teenage pregnancy and sexually transmitted disease? The New York State Department of Health Successfully Transitioning Youth to Adolescence report gives a substantially evidence-based response to this question:

Pregnancy at too early an age interrupts and disrupts normal adolescent development and often results in significant academic, social and economic costs for the mother, father and child. Adolescent mothers are more likely to drop out of school, remain unmarried and live in poverty. Adolescent fathers are more likely to have lower economic stability, income, educational attainment, and more turbulent relationships. Furthermore, children born to single adolescent mothers are more likely to not perform as well in school; have more emotional and behavioral problems; have worse physical health; use drugs, tobacco, and alcohol and enter the juvenile justice system. The lost social, educational and vocational opportunities and perpetual poverty for the teen mother or teen father becomes intergenerational and shapes personal development, relationships, career, and educational prospects.

Negative sexual health outcomes have long-lasting impacts on teens, families, communities, and on society as a whole. In addition to social costs associated with teen childbearing, there are significant economic costs. According to a study conducted by the National Campaign to Prevent Teen and Unintended Pregnancy, NYS spent \$663 million in 2008 on related costs for children born to teenage mothers. These costs include health care, child welfare, incarceration and lost tax revenue due to decreased earning and spending.⁸

The negative spiritual and theological ramifications of teenage pregnancy and acquiring sexually transmitted diseases, especially for adolescents, ages 13 to 16 years of age, are transparently unsettling. In other words, there are negative consequences associated with the decisions and the at-risk behaviors that many teenagers decide to make, and subsequently take. But, you may also ask, “Why do church members need to

⁷Ibid., 6.

⁸Ibid.

be included in a Sexual Abstinence Education Program if the Lord God is walking with its membership?” First and foremost, the church needs to be educated in order to appropriately teach and reach out to the community and to the New York City area to make a positive difference. We also need to be Christian role models of godly and appropriate behavior. In other words, it all begins with the church and we need to “teach by example.” The church also needs to be prepared to spiritually and to professionally counsel those individuals who may undergo teenage pregnancy, or experience the onset of a sexually transmitted disease.

As uncomfortable as this may seem, from time to time, some church members, including adolescents and adults also become susceptible to the shame of un-married pregnancy and to the physical consequences of sexually transmitted disease. These may be the same individuals who were not given proper training in sexuality education as adolescents, or their parents did not properly clarify their stance against teenage sexuality. Despite this apparent lack of parental engagement, these individuals did have a host of sexuality educators to choose from, including their neighbors, best friends and peers, and of course, unknown and unfamiliar adults.

Furthermore, their lifestyle might not have been consistent with the way the Lord God requires a Christian to live - a life of holiness. And so, these individuals “missed the mark” and erred. Nevertheless, we currently live in the twenty-first (21st) century where society constantly attempts to inculcate the wrong message to all young people and adults. We are swamped by and surrounded with sexually immoral images and messages, especially in cinema and through media that also constantly encourage young people to practice ‘Safe-sex’ and to carry condoms.

Representing the other side of the sexuality education field, and despite Comprehensive Sexual Education's on-going societal admonition to practice 'Safe-sex' and to carry condoms and other contraceptive devices, sexual immorality and the onset of sexually transmitted diseases can have a deleterious effect upon the body and possibly result in sterility. If most people believe that a human being is composed of body, soul, and spirit, then what occurs to one aspect of this triune composition certainly affects the other two parts. Moreover, the shame and fear that accompanies teenage pregnancy and the onset of sexually transmitted diseases pathologically affects the individual emotionally and psychologically.

If God truly desires to have a relationship with all humanity and "to give life and life more abundantly (John 10:10 KJV)",⁹ and teenage pregnancy, or the onset of a sexually transmitted disease is affecting a teenager emotionally and psychologically, and most important of all, spiritually, will not these factors impede God from working in that individual, so that the Creator cannot be "All in All" in that person and maximize their quality of life?

Adolescents, especially females, who engage in high-risk sexually immoral behavior have not physically developed the fibrous linings of their sexual organs.¹⁰ In

⁹Bethel Holy Church located in the Washington Heights Community and my church organization, Mt. Sinai Holy Church of America, Inc. primarily use the King James Version (KJV) as the authorized Holy Scriptural version of text in worship, praise, and educational ministry; therefore, the KJV is the version that will be utilized in this Demonstration Project Final Paper/Dissertation. <http://www.bethelholychurch.org/silver/testtemp2/splash.asp?TEMP=10015&adminlevel=2&id=1773&sregid=3272007205049&showthestyle=no&DOCUMENTID=12> and <http://mtsinaiholychurch.org/> and <http://www.mtsinaichurch.org/history/index.htm> and <http://www.mtsinaichurch.org/officers.html> (accessed 11/15/2012).

¹⁰www.CeUnit.com- "Psychology Continuing Education: Human Sexuality." <http://www.ceunit.com/ceus-HumanSexuality#reproductionceu> (accessed 08/28/2012) and Center For Young Women's Health: Health Information for Teen Girls Around the World- Boston Children's Hospital, "Sexually Transmitted Diseases (STD's): General Information." <http://www.youngwomenshealth.org/std-general.html> (accessed 11/13/2012).

other words, their body and sexual organs have not reached maturity. If such an individual encounters a sexually transmitted disease, such as HIV, Chancroid, Chlamydia, Gonorrhea, and Syphilis, which are usually contracted through sexual intercourse, or other intimate sexual contact, then the ravaging and devastating effects of having one or more of these sexually transmitted diseases can result in the adolescent's inability to adequately reproduce later in life and can be life threatening. If this problem is not addressed, teenagers will suffer unimaginable pregnancy rates with serious physical and mental health risks.

Curtailing this problem among our adolescents definitely involves systemic change in the way that we, as adults and teenagers, think and the way that we conduct our lives. It must be pointed out that this Sexual Abstinence Education Program Demonstration Project is just a miniscule attempt to minimize an increasingly massive problem. We, as finite and mortal human beings, do not claim to have a definitive solution, but God has historically demonstrated and revealed through Holy Scripture and historical events that if we trust and confide in God's word and His promises through faith (Psalms 37:5 KJV) in the Lord God Almighty (Matthew 19:26, Mark 9:23, Mark 10:27, Mark 14:36 KJV), God will bring resolution to every problem that we bring before Him.

In other words, we must incorporate a more Godly and spiritual focus in our lives and actually embrace and live by these notions in order to witness demonstrable change in our children's lives. If we do not change, our children will not change. Obviously, the way that we are currently living and thinking is not viable. Simply examine the statistics and these numbers convey the entire story, with the sad and realistic truth that

demonstrates that humanity has truly gone amiss. Additionally, I believe that all knowledge that humanity possesses comes from God and we must diligently seek the knowledge and understanding entailed within the natural sciences disciplines, including biology, chemistry and life sciences subjects and social science disciplines, with psychology, sociology, and gender and sexuality subjects, teaching these understandings to the 13 to 16 year-old teenage cohort to make responsible life-giving decisions regarding their sexuality. Of course, the best choice for all teenagers and all adults is practicing Sexual Abstinence with a Biblical focus, and waiting until marriage to engage in sexual relations with their spouse.

The Research Question (And Subsequent Research Claim)

The Bethel Holy Church Sexual Abstinence Education Program strongly contends that teenage pregnancy and sexually transmitted diseases can be curtailed in the Washington Heights community, including sexually immoral behaviors that precipitate the advent of teenage pregnancy and spread of sexually transmitted diseases by conducting a Sexual Abstinence Education Program in conjunction with learning and understanding teachings from God's Holy Scripture. If teenagers engage and practice Sexual Abstinence, which research, the American Pregnancy Association (APA), and common sense confirm and substantiate is one-hundred percent (100%) effective in preventing pregnancy when practiced consistently, then teenage pregnancy and sexually transmitted diseases can be minimized.¹¹

Robert Rector, senior research fellow in domestic policy studies for the Heritage Foundation expresses that, "Sexually transmitted diseases, emotional and psychological

¹¹[www.CeUnit.com](http://www.ceunit.com/ceus-HumanSexuality#reproductionceu)- Psychology Continuing Education: Human Sexuality", <http://www.ceunit.com/ceus-HumanSexuality#reproductionceu> (accessed 08/28/2012).

damage, teen pregnancy, and other problems can all result from teen sex. ‘Safe sex’ programs that do not teach abstinence only promote condom use and actually condone teen sexual activity.... (Observe the recent controversy and backlash resulting from implementing ‘Plan B’, where thirteen (13) New York City Department of Education schools provided, ‘morning after pills’ to adolescents without parental consent in order to prevent teenage pregnancy.)¹² Sexuality Education with a specific and strong focus on Sexual Abstinence, in contrast, is effective at reducing early sexual activity among teens.”¹³

According to a needs assessment and baseline survey, first sexual experience usually occurs between the ages of 13 and 16 years of age.¹⁴ (For your information, we are not starting the Bethel Holy Church Sexual Abstinence Education program because of this first sexual experience statistic occurring between 13 – 16 years old. The specific purpose for beginning the Sexual Abstinence Education Program Demonstration Project with 13 – 16 year olds in our church is because this age group represents the largest young person’s cohort in our congregation).

As a result, the very informative and authoritative book *Sex Education*, edited by Kristen Bailly affirms that,

Youth more than ever before require sexual and reproductive health information as well as some life-building skills, negotiation skills, values clarification, refusal skills, decision-making and goal setting.

¹²“13 NYC Public Schools Now Offering Morning After Pill to Students – Without Parental Consent”, <http://www.theblaze.com/stories/13-nyc-public-schools-now-offering-morning-after-pill-to-students-without-parental-consent/> (accessed September 24, 2012).

¹³Kristen Bailly, ed., *Sex Education*. San Diego, CA: Thompson Gale Publishers, 2005, 29. and Robert Rector, “The Effectiveness of Abstinence Education Programs in Reducing Sexual Activity among Youth.” *The Heritage Foundation Backgrounder*. Educational Resources Information Center (ERIC ED464977), April 5, 2002:. (Straighten out).

¹⁴Ibid.

Accordingly, these skills will enable youth to cope with the demands and challenges of growing up, self-management, and other transitions.¹⁵

And to be sure, these skills are valuable, but according to instrumental sources of information, sex education, or

Knowledge alone is not enough to change behaviors. Programs that rely mainly on conveying information about sex or moral precepts- how the body's sexual system functions, what teens should and shouldn't do- have failed. However, programs that focus on helping teenagers to change their behavior- using role playing, games, and exercises that strengthen social skills- have shown signs of success.¹⁶

We in the Bethel Holy Sexual Abstinence Education Program maintain that the critical aspect that will enable and empower teenagers, including all individuals, to fundamentally change their behaviors, with "behaviors" defined as 1) the manner of conducting oneself, anything that an organism does involving action and response to stimulation, the response of an individual, group, or species to its environment 2) the way in which someone *behaves*, *also* an instance of such behavior 3) the way in which something functions or operates,¹⁷ is learning and understanding Sexual Abstinence Education in conjunction with studying, applying, and living according to God's Holy Scripture. Why, then, does this understanding seem to be so effectively true?

The essential argument that Comprehensive Sexual Education, or 'Safe-sex' advocates constantly express is that Sexual Abstinence Education is ineffective and flawed. These sex programs also maintain that (Sexual) Abstinence-only programs are less effective than comprehensive classes that include (Sexual) Abstinence and 'Safe-sex' practices such as contraception and condom use. Additionally, Comprehensive Sex

¹⁵Ibid., 23.

¹⁶Ibid., 16.

¹⁷Definition of "Behavior", <http://www.merriam-webster.com/dictionary/behavior> (accessed 08/27/201201).

Education advocates do say that the Sexual Abstinence-only message ignores information critical for teens to protect their health. ¹⁸

However, according to the critically informative book *Sex Education*,

Young people face a barrage of confusing messages. Along with titillating images from the media, some kids are told to ‘just say no’ to sex. In school, others are taught how to put condoms on bananas in preparation for the real thing, and still other children receive no information whatsoever. ¹⁹

Citing prominent doctrinal, or tenet distinctions between Sexual Abstinence Education and Comprehensive Sexuality Education advocates, including these two faction’s longstanding, intensive controversy, an AVERT text entitled, “Abstinence and Sex Education”, ²⁰ brings ample clarity to each side’s issues. In defining a (Sexual) Abstinence based approach to sex education, AVERT states that,

A (Sexual) Abstinence based approach to sex education focuses on teaching young people that abstaining from sex until marriage is the best means of ensuring that they avoid infection with HIV, other sexually transmitted infections and unintended pregnancy. As well as seeing (Sexual) Abstinence from sex as the best option for maintaining sexual health, many supporters of (Sexual) Abstinence based approaches to sex education also believe that it is morally wrong for people to have sex before they are married. (Sexual) Abstinence approaches are represented in programs such as Aspire and True Love Waits (both developed in the US), which aim to teach young people that they should commit to abstaining from sex until marriage.

Moreover, and correctly stated, AVERT also explains that,

Although not all (Sexual) Abstinence Education Programs are the same, they share the fundamental purpose of teaching the social, psychological, and health gains to be realized by abstaining from sexual activity. As such, (Sexual) Abstinence Education tends to include the following

¹⁸Kristen Bailly, ed., *Sex Education*, 12.

¹⁹*Ibid.*, 16.

²⁰AVERT – Averting HIV and AIDS: International HIV & AIDS Charity, “Abstinence and Sex Education”, <http://www.avert.org/abstinence.htm> (accessed 11/14/2012).

teaching objectives, which are derived from a definition given in Federal Law in the United States,

- (Sexual) Abstinence from sexual activity outside marriage is the expected standard for all school age children.
- (Sexual) Abstinence from sexual activity is the only certain way to avoid out of wedlock pregnancy, sexually transmitted diseases, and other associated health problems.
- A mutually faithful, monogamous relationship in the context of marriage is the expected standard of sexual activity.
- Sexual activity outside the context of marriage is likely to have harmful psychological and physical effects.
- Bearing children out-of-wedlock is likely to have harmful consequences for the child, the child's parents, and society.
- How to reject sexual advances and that alcohol and drug use increases vulnerability to sexual advances.
- The importance of attaining self-sufficiency before engaging in sexual activity.²¹

Those of us that hold a dominantly Christian and/or moral belief system have strongly and favorably regarded these Sexual Abstinence tenets. AVERT does bring some meticulous clarity to the Sexual Abstinence doctrine, however, when the text mentions that, “Although not all (Sexual) Abstinence Education Programs are the same, they share the fundamental purpose of teaching the social, psychological, and health gains to be realized by abstaining from sexual activity”, what has been apparently negated, or ‘mistakenly’ left out is also mention of the ‘spiritual’ or divine gains “to be realized by abstaining from sexual activity.” These ‘spiritual’, or divine gains are realized, of course, by obtaining an understanding of God’s righteous requirements and maintaining an abiding commitment to God our Creator (John 8:21-47 KJV).

Additionally, AVERT itself states that (Sexual) “Abstinence based approaches gathered political and financial support in the United States during the early 2000’s....

²¹Ibid., 1.

when they were “strongly associated with the moral and religious inclinations of the Republican Party and the Presidency of George W. Bush.”²² Despite this understanding, Comprehensive Sexual Education is on the ascendency in the United States and in other countries abroad. This interesting text has also cited that President Barack Obama’s administration has strongly withdrawn massive amounts of Federal Sexual Abstinence legislative funding that President George W. Bush formerly supported and endorsed. Demonstrating this understanding, the article conveys that,

The budget plans for 2010 have proposed that over \$100 million will be directed to teenage pregnancy programs which have been shown to be evidentially effective.

The effect that the changed in policy in the USA will have on sex education in countries severely effected by HIV and AIDS which receive funding via PEPFAR (President’s Emergency Plan for AIDS Relief) is not yet clear. When PEPFAR was re-authorized in 2008, the requirement that a third of funds allocated to HIV prevention be spent on (Sexual) Abstinence only programs was replaced with the requirement of a written report to Congress if less than half of HIV prevention funds are spent on (Sexual) Abstinence only sex education. Although the effects of this change in legislation remain to be seen, HIV and AIDS organizations have argued that it sustains a bias towards (Sexual) Abstinence only programs in countries which receive PEPFAR funding.”

Moreover,

In the United Kingdom (UK), (Sexual) Abstinence Education has no support in public policy and receives no funding from government, although there is an expectation that sex educators in schools will emphasize the potential benefits of delaying or abstaining from sexual activity alongside providing information about contraceptives, sexual health services, (and) sexuality and gender issues.²³

²²AVERT – Averting HIV and AIDS: International HIV & AIDS Charity, “Abstinence and Sex Education.”, 4.

²³AVERT – Averting HIV and AIDS: International HIV & AIDS Charity, “Abstinence and Sex Education.”, 4.

However, the most blatant point that AVERT emphasizes, undergirding its Comprehensive Sexual Education advocacy, is the underlying, insidious questioning and denigration of the Sexual Abstinence-until-marriage approach. Why do these actions occur? If we just read in the aforementioned quotation, that a country such as the United Kingdom encourages their sexuality educators to emphasize the “potential benefits of delaying or abstaining from sexual activity”, then Sexual Abstinence Education has definite potential, or merit despite its detractors’ critical barrage, does it not?

According to AVERT, in answering the question why is the debate between the Sexual Abstinence and Comprehensive Sexuality Education factions important in terms of HIV/AIDS prevention, AVERT dramatically states that

Globally, the greatest HIV and AIDS burden falls on young people. Sex education is recognized as a major component of HIV prevention targeting young people; what form it takes and whether or not it works impacts directly on the HIV risk to which they are exposed. AIDS education for young people is a crucial factor in determining the extent to which they are at risk of HIV infection.

With considerable amounts of money continuing to be dedicated to (Sexual) Abstinence only programs under the President’s Emergency Plan for AIDS Relief (PEPFAR), (Sexual) Abstinence Education is being promoted in some of the countries worst affected by HIV and AIDS. This raises a number of concerns about whether this is an appropriate approach in contexts where HIV is very prevalent and sexual intercourse before marriage is widespread, and, particularly, whether such program will withhold accurate information about condoms.

Additionally, according to AVERT;

All of the evidence clearly shows that the best way to progress HIV prevention through sex education is through Comprehensive programs. (Sexual) Abstinence education represents, primarily, a minority moral movement rather than an effective response to the sexual health needs and behavior of young people.

As the experiences around the world demonstrate – a good example of which can be found in Uganda – what works in terms of sex education for

HIV prevention is a Comprehensive approach that is sensitive to the needs and experiences of particular groups. For unmarried, sexually active young people (Sexual) Abstinence messages are not effective, whereas promoting faithfulness to one partner, condom use and (Sexual) Abstinence is effective. (Sexual) Abstinence messages work to some extent for younger sexually inactive people, but they need to have information about contraception and risk-reduction behavior for when they do decide to have sex. *Everyone* has the right to the information that can enable them to protect themselves against HIV infection - it is neither Christian nor moral to refuse them.²⁴

In my humble and honest opinion, AVERT's argument to adopt the Comprehensive Sexual Education approach does appear to be very convincing. However, examining the recent New York City Department of Mental Health and Hygiene literature that conveys teenage pregnancy and sexually transmitted disease statistics, whereby the New York City Department of Education's sexuality education curriculum fundamentally takes a Comprehensive Sexual Education approach, is definitely not working in our children's scholastic educational environment. Again, over sixty percent (60%) of youth and adolescents engage in sexually immoral behavior, usually with multiple sex partners, and by the time these adolescents graduate from high school, over seventy-five percent (75%) of these adolescents have participated in countless acts of sexually immoral behavior.

Many states do favor and place a high regard on the Sexual Abstinence Education approach. Comprehensive Sexual Education's informative AVERT text does state that the current attitude and position in the United States "seems to be one in which (Sexual) Abstinence Education has become somewhat entrenched in some states."²⁵ Many more parents across America do endorse a Sexually Abstinent lifestyle for their children.²⁶

²⁴Ibid., 5.

²⁵Ibid., 4.

²⁶Kristen Bailly, ed., *Sex Education*. San Diego, CA: Thompson Gale Publishers, 2005, 29.

The teenage pregnancy and sexually transmitted disease statistical information obtained from the Centers for Disease Control and Prevention and the Alan Guttmacher Institute indicate that more teenagers in the United States are likely to be more sexually active than any country around the world. In other words, “the rate of teens that have had intercourse before the age of 15 is higher in the United States than in other developed nations.”²⁷ One study performed by the American Public Health Association, put the percentage of teens that had sex by the 9th grade at 33 percent. Interestingly enough,

...by the age of 20, nearly $\frac{3}{4}$ of teenagers have had sexual intercourse. But the CDC reports, that number is declining. Among seniors in high school, the number of teenagers who have had intercourse has dropped to 60.5 percent, from 66.7 percent in 1991.²⁸

Of course, these cited organizations ask the question, “Why are teens in the U.S. engaging in sexual intercourse earlier?” And they respond by stating that the answer may lie in what teenagers themselves believe about sex. Interestingly, the Centers for Disease Control and Prevention convey a wise contextual statement when it makes the following truism:

To reduce sexual risk behaviors and related health problems among youth, schools and other youth-serving organizations can help young people adopt lifelong attitudes and behaviors that support their health and well-being—including behaviors that reduce their risk for HIV, other STDs, and unintended pregnancy.²⁹

²⁷The Centers for Disease Control and Prevention, “Adolescent and School Health: Sexual Risk Behavior: HIV, STD, and Teen Pregnancy Prevention”, <http://www.cdc.gov/healthyyouth/sexualbehaviors> (accessed 11/21/2012) and The Guttmacher Institute, “Adolescents”, <http://www.guttmacher.org/sections/adolescents.php> (accessed 11/21/2012) and Family First Aid: Help for Troubled Teens, “Teen Sex Statistics.” Information obtained from <http://familyfirstaid.org/sexually-active-teens.html> (accessed 11/21/2012).

²⁸Ibid.

²⁹The Centers for Disease Control and Prevention, “Adolescent and School Health: Sexual Risk Behavior: HIV, STD, and Teen Pregnancy Prevention”, <http://www.cdc.gov/healthyyouth/sexualbehaviors> (accessed 11/21/2012).

Clint Bruess and Jerrold Greenberg, authors of *Sexual Education: Theory and Practice*, 5th Edition, contend that society's current understanding of sexuality education is somewhat limited having been influenced by the combination of historically traditional and radically advanced definitions of sexuality education from distinctive groups and their advocates. Bruess and Greenberg's understanding of sexuality education are intuitively understood in terms of observing the characteristics of a quality sexuality education program.³⁰ It should be noted that these authors, including the previous AVERT text, are primarily advocates for Comprehensive Sexuality Education, or conveying as much comprehensive medically accurate knowledge and information to the learner as possible, including utilizing condoms and contraceptives in the act of engaging in any form of sexual behavior.

So, under the auspices and declaration of Comprehensive Sexuality Education ideology, in terms of understanding the characteristics of quality sexual education programs, Bruess and Greenberg corroborate that

1. Sexuality education is honestly looking at issues- not just moralizing or telling. It is often tempting to "tell" others how they ought to behave sexually. This is not what sexuality education is about today. An open and honest look at total sexuality related to groups, individuals, and decision-making is appropriate and needed.
2. Sexuality education should be realistic. We need to take an honest and realistic look at what is and should be covered in contemporary sexuality education programs. Chances are, most material can be utilized with learners at an earlier age than previously thought. In addition, we need to be realistic in our recognition that all individuals are sexual beings from womb to tomb.
3. Sexuality education begins with parents. Most of the focus of the book, *Sexuality Education, Theory and Practice*, is on planned

³⁰Clint E. Bruess and Jerrold S. Greenberg, *Sexuality Education: Theory and Practice*, 5th Edition, (Boston: Jones and Bartlett Publishers), 2008, 18.

sexuality education programs in different settings, but let us not forget that the primary sexuality educators are parents. The home is a continuous source of sexuality education. How questions are answered, how relatives act, and how total sexuality is handled are part of what sexuality education is all about.

4. Nonverbal sexuality education is at least as important as (and maybe more important than) verbal sexuality education. You can remember times when people's actions have spoken louder than words. This is so true in sexuality education. The person who claims to be ready to deal honestly with sexuality with young people but who squirms in his or her chair when asked about the topic of masturbation is communicating effectively nonverbally. Throughout life we see endless examples of facial expressions and other body language that serve as communication about sexuality. This is sexual education too.
5. Sexuality education is dealing accurately with topical areas and concerns. Many studies indicate that sexual misinformation and myths are still common. Accurate information ought to help do away with many of these myths.
6. Sexuality education is not the same as sexual counseling, although the two areas may be related.
7. Sexuality education is based on the needs of the learners. Like any educational endeavor, the program goals and objectives should be derived from a needs assessment that assures the program will be relevant and appropriate to the audience. Failure to undertake this assessment often results in the inability to accomplish objectives because assumptions are made that have not been verified.³¹

Therefore, based upon the aforementioned characteristics of what Comprehensive Sexuality Education advocates consider is a quality sexuality educational program, their definition of sexuality education takes the following form:

Sexuality education is a lifelong process of acquiring information and forming attitudes, beliefs, and values about identity, relationships, and intimacy. It encompasses sexual development, reproductive health, interpersonal relationships, affection, intimacy, body image, and gender roles.

³¹Ibid.

Sexuality education addresses the biological, sociocultural, psychological, and spiritual dimensions of sexuality from 1) the cognitive domain, 2) the affective domain, and 3) the behavioral domain, including the skills to communicate effectively and make responsible decisions.³²

Again, Sexual Abstinence Educators such as myself agree to some extent as to what Comprehensive Sexual Educators suggest, including some of the characteristics that make a quality sexuality education program. But, one of the main exceptions to agreeing with “most” of the Comprehensive Sexual Education tenets is that Sexual Abstinence Educators do not “moralize”, or “tell others how they ought to behave sexually.” The Being who does that is God Almighty and the consequences of humanity making “bad choices” by engaging in sexually immoral behaviors, indiscriminately, becomes apparent. We all “reap what we sow.” (Galatians 6:7 KJV) and human history has made that fact transparent since the beginning and recording of human history, until now.

Obviously, from what appears to be very crafty and artful reasons, reading books and literature based on Comprehensive Sexual Educational tenets and philosophy such as *Sexual Education: Theory and Practice, 5th Edition*, their advocates enjoy casting aspersions upon Sexual Abstinence Education simply because the Sexual Abstinence Education and practice methodology works, is one-hundred (100%) percent effective in preventing teenage pregnancy and sexually transmitted diseases, and has received monumental federal support over the years, although recently and sadly, this federal support has dramatically waned.

The main distinction between Comprehensive Sexual Education and Sexual Abstinence-until-Marriage Education is Comprehensive Sexual Education’s undergirding advocacy of utilizing condoms and contraceptives to prevent teenage pregnancy and

³²Ibid., 18-19.

sexually transmitted diseases. As previously stated, Robert Rector, senior research fellow in domestic policy studies for the Heritage Foundation elucidated that, “Sexually transmitted diseases, emotional and psychological damage, teen pregnancy, and other problems can all result from teen sex. ‘Safe sex’ programs that do not teach (Sexual) Abstinence only promote condom use and actually condone teen sexual activity. (Sexual) Abstinence Education, in contrast, is effective at reducing early sexual activity among teens.”³³

Therefore, Sexual Abstinence advocates, especially those educators who teach Sexual Abstinence with a Biblical focus, will never urge learners to utilize condoms and contraceptives simply because we do not promote condom or contraceptive use, condone teen sexual activity, or entice anyone to practice sexual activity outside of marriage. We can and will explain condoms and contraceptives and their function to our Sexual Abstinence Education participants, explaining why people choose to utilize them, but we will never advocate, nor stress their use. This type of advocacy goes against the very foundation of our Christian faith tenets and belief in God.

Nevertheless, Sexual Abstinence Education, especially a Sexual Abstinence Program with a Biblical focus is totally concerned about conveying truth, knowledge, and understanding in all aspects. Characteristic # 5 in understanding a quality sexual education program implies that sexual misinformation and myths are still common, suggesting that Sexual Abstinence programs are rife with false and misleading information. This assertion itself is totally false and misleading. Simply observe a young adolescent, who has been trained in Sexual Abstinence Education, especially with

³³Kristen Bailly, (Ed.), *Sex Education*. San Diego, CA: Thompson Gale Publishers, 2005, 29.

a Biblical focus, and observe an individual who has received Comprehensive Sexual Education and note the difference in their resultant lifestyles (Proverbs 22:6 KJV).

What this long-standing controversy and argument essentially comes down to, of course, is government funding, and who will win the ideological battleground of influencing the hearts and minds of teenagers, parents, and ultimately, sexual education funding decision-makers across the nation.

Karen Anijar and Thuy DaoJensen's sanctioning text for Comprehensive Sexuality Education, *Culture and the Condom*³⁴, proclaims so many negative criticisms and humiliating anecdotes of Sexual Abstinence Education that it seems to want to place practicing Sexual Abstinence and its educational initiative in the, "Do Not Dare Enter", or infectious diseases category. Why is there such radical opposition to being Sexually Abstinent-until-Marriage that even God, Himself, as revealed in Holy Scripture, has ordained, mandated, and condoned Sexual Abstinence-until-Marriage (Genesis 38:24, Genesis 39:6-9, Leviticus 19:29, Ruth 3:11, Ezekiel 16:17, Jeremiah 3:9, Proverbs 12:4, Proverbs 31:10, Psalms 119:9, Hosea 4:11, I Corinthians 5:9-10, I Corinthians 6:9, Ephesians 5:33, I Timothy 3:2, Titus 1:6, KJV)?

Many researchers and educators within this Comprehensive Sexual Education circle, those advocates of having 'Safe-sex', or utilizing condoms and contraceptives communicate that Sexual Abstinence simply does not work, attempting to justify this claim by stating that many adolescents and adults 'do not go the distance' and eventually tear themselves away from being Sexual Abstinent, indulging in gratuitous sexually immoral behavior. Moreover, voicing and displaying strategies and tactics that you

³⁴Karen Anijar & Thuy DaoJensen and editors, *Culture and the Condom* (New York: Peter Lang Publishing, 2005), X (Book Forward).

would normally see before a highly publicized championship-boxing event, or during a blood-gushing battlefield exchange, Comprehensive Sexuality Education advocates constantly seek to downgrade and mitigate Sexual Abstinence Education Program effectiveness. Why does this often-belittling castigation occur?

For example, the *Culture and the Condom* book's *Forward* goes as far as to indirectly (but, it appears direct) criticize God and attack President George W. Bush's administration for going ahead to politically endorse and support Sexual Abstinence legislation with its concomitant government financing, making his presidential administration seem insensible and ineffective. This understanding is revealed in the following passage:

It has been well documented that George Bush is a devout evangelical Christian who claimed that God directed him to invade Iraq. Bush unhesitatingly made his decision to invade and occupy Iraq 'because he believes, he truly believes, that God squats in his brain pan and tells him what to do.' ³⁵

Moreover,

What is most frightening is the chillingly preordained character of the Bush plutocracy, given supernatural ballast by Bush's claim to be a special envoy of God. That he has asserted with clairvoyant confidence that God has appointed him president, and has called on him to lay waste to the evil-doers of the world (at least those evil-doers who sit on both untapped and fully operational oil reserves) has, for many God-fearing Christian Americans, given Bush the moral authority to turn carnage inflicted by the world's most fearsome military machine into sacred wrath. Here the national catechism is underwritten by a fiendish commitment to capital's worldwide exponential escalation of its capacity to produce and stabilized by the incandescent belief that it is more profitable for capital inter-generationally to produce and reproduce poverty around the globe. God apparently regulates the world through the deregulation of the economy, where human beings are supposed to benefit from the trickle-down of capitalist self-interest. ³⁶

³⁵Karen Anijar & Thuy DaoJensen and editors, *Culture and the Condom*, X (Book Forward).

³⁶Ibid., X (Book Forward).

And,

Our priest of the capitalist era, headquartered in Washington, glibly export to the disenfranchisement and oppressed a Humvee pedagogy of authoritarian populism and militarism via the corporate media celebration of U.S. military firepower and congressional support for the U.S. Patriot Act.³⁷

My question is why would an author go so far to be so critical of President George W.

Bush administration policies, especially, at the beginning of this presidential administration, be also derisive at President George W. Bush for proclaiming to be a ‘devout evangelical Christian’, going about to create an atmosphere of peace, harmony, and tranquility in the world, and then afterwards, cast dispersions upon God himself who made it possible for George W. Bush to be president in the first place? In this way, the text’s *Forward* author, Peter McLaren, goes about to set his ground working premise for mitigating Sexual Abstinence effectiveness since fervent Sexual Abstinence support was peremptorily created during George W. Bush’s presidential administration. Closely scrutinizing McLaren’s incisive whimsical, castigating tone and critically comical sense of humor in the above quote with this critique, instantly strikes a red flag.

Then, can we surmise that Comprehensive Sexuality Education advocates and their supportive texts are correct with their assumptions concerning the importance of teaching, “medically accurate information”, and utilizing condoms and contraception when engaging in sexual behavior of any type? What exactly is “medically accurate information”, when one takes into consideration that medical science is not an “exactly accurate” science? Comprehensive Sexual Education’s criticism of George W. Bush’s Deputy Secretary of Health and Human Services, Claude Allen, who makes a statement

³⁷Ibid.

concerning the Sexual Abstinence school curriculum proclaiming that, “The best solutions are coming from small, faith-based and nonprofit organizations that might otherwise not be funded.”³⁸ But authors, Karen Anijar and Thuy DaoJensen’s own critique of Deputy Secretary Allen’s statement indicates severe, extreme accusation and indictment when they disclose,

As an educator, who is increasingly concerned about the proletarianization of the profession, I believe there may be other reasons why many (Sexual) Abstinence programs would never be funded under other political circumstances, including the experience and qualifications of those creating the programs. I recognize that everyone knows someone who has attended school, or has attended school themselves, or has had children who have attended school – but those experiences do not necessarily create a teacher....Deputy Secretary Claude Allen’s firm commitment to (Sexual) Abstinence programs is because they ‘instill values as well as provide information’ Whose values? But what sort of information is being spread? In viewing the “No Second Chance” video, the only information I see is disingenuous disinformation. In listening to many other programs and reviewing the curriculums, the misinformation is glaring and dangerous.³⁹

In my humble opinion, this type of Sexual Abstinence Education Program critique is itself “glaringly” common and over-exaggerated. If Sexual Abstinence is absolutely one-hundred (100 %) percent effective in preventing teenage pregnancy and sexually transmitted diseases when used effectually, especially if the individual teenager is committed to Sexual Abstinence in conjunction to walking in faith-based Biblical teachings and tenets, and realizing that Sexual Abstinence is the best ‘contraceptive’ in the market, in contrast to possibly acquiring acrimonious physical side effects from using other contraceptive methods⁴⁰, then why do Comprehensive Sexuality Education

³⁸Karen Anijar & Thuy DaoJensen and editors, *Culture and the Condom*, 11.

³⁹Ibid., 11-12.

⁴⁰Clint E. Bruess and Jerrold S. Greenberg, *Sexuality Education: Theory and Practice, 5th Edition*, (Boston: Jones and Bartlett Publishers), 2008, 79-91.

advocates continually choose to deride Sexual Abstinence's focus and education efforts?

Therefore, the most important, relevant question that we need to ask ourselves is how can Sexual Abstinence Education Programs and curriculums become more effective to ensure that teenage participants, 'go the distance' until-marriage? And so, the important applicable 'pure' research question and resultant claim, or those 'pure' research questions that serve to bring about an improved, or an increased knowledge and understanding to the Sexual Abstinence and sexuality education field (and not suggesting an 'applied' research question and resultant claim, or research to induce performing a particular action, or cause a change in action to specifically alter the current situation and consequences ⁴¹) that derive from the research topic in this Demonstration Project and prior Demonstration Project Proposal (see Appendix A) entitled, *Teenage Sexual Abstinence Education in the 21st Century: The Church and Community Learn How to Curtail Teenage Pregnancy and Sexually Transmitted Disease*, undergirding the implementation of a Sexual Abstinence Education Program for 13 – 16 year-olds and parents are what is the fundamental distinction between Bethel Holy Church's Sexual Abstinence Education Program, or a faith-based sexual education and a regular sexual education class that emphasizes Sexual Abstinence Education taking place strictly within the public school environment?

In other words, is a Sexual Abstinence Education Program implemented under the auspices of a faith-based organization, like Bethel Holy Church, more effective in curtailing teenage pregnancy and sexually transmitted diseases and creating a more fervent Sexual Abstinence commitment by teenagers and parents than a school-sponsored

⁴¹Wayne C. Booth, Gregory G. Colomb, and Joseph M. Williams, *The Craft of Research*, 3rd ed, (Chicago: University Of Chicago Press, 2008), 59-61.

Sexual Abstinence Education Program? Is a Sexual Abstinence Education Program with a Biblical focus radically more effective at curtailing teenage pregnancy and sexually transmitted disease than a Comprehensive Sexuality Education Program? Has an overwhelming distinction and the discernible effect of Sexual Abstinence Education that occurs in a faith-based church environment versus a scholastic Sexual Abstinence Program been overlooked, and is this distinction grounds for re-allowing and re-introducing faith-based tenets (especially Holy Scripture and Prayer) back into our scholastic educational environment?

Sexual Abstinence Education Programs with a Biblical Focus; Overcoming Possible Barriers and Issues.

Conducting a Sexual Abstinence program in a church environment, such as Bethel Holy Church, with a Biblical focus is laden with unique challenges and definitive obstacles. Our main goal is to change teenage sexual behaviors, so that teenagers and parents can be well informed and understand the consequences of negative sexual behaviors and misleading societal attitudes. We want to train adolescents and parents to recognize and improve their self-esteem, have positive and responsible decision-making skills, and allow adolescents and parents to understand that they have options and can have self - control when it comes to their sexuality.

Love L. Crossing, in her dissertational research paper entitled, *“Abstinence Curriculum in Black Churches: A Critical Examination of the Intersectionality of Race, Gender, and SES (Socio-Economic Status)”*⁴², renders an in- depth, wise and thoughtful

⁴²Love L. Crossing, “Abstinence Curriculum in Black Churches: A Critical Examination of the Intersectionality of Race, Gender, and SES”, Ph.D diss., Greensboro, N.C. University of North Carolina at Greensboro, 2009.

description of Sexual Abstinence curriculum distinctions between the Black church and the statistical majority White Church ethnic populations. These Sexual Abstinence distinctions are typically conspicuous and can possibly hinder the success of Sexual Abstinence Program effectiveness, and consequently, Sexual Abstinence teenage and parent commitment in the Black church, if these Sexual Abstinence Program requirements and necessities are not met.

Conveying that, “Christian churches have made strides over the last two decades to design an (Sexual) Abstinence curriculum that contains a moral strand, which addresses the spiritual, mental, social, and emotional challenges of premarital sex for youth and singles”,⁴³ Crossling perceptively reveals that, “...many Black churches appear to be challenged in four areas: existence, purpose, developmental process, and content of teaching tools as it relates to (Sexual) Abstinence curriculum.”⁴⁴ According to Crossling, these curriculum paradigms; existence, purpose, developmental process, and content of teaching tools are explained in the following way:

Existence refers to whether or not a church body deems it necessary or has the available resources to implement a (Sexual) Abstinence curriculum. *Purpose* refers to the overall goals and motivations used to persuade youth and singles. *Developmental process* describes communicative power dynamics that influence the recognized voices at the decision - making table when designing a curriculum. Finally, *content of teaching tools* refers to prevailing White middle class messages found in Christian inspirational (Sexual) Abstinence texts whose cultural irrelevance creates a barrier in what should be a relevant message for any population.⁴⁵

⁴³Love L. Crossling, “Abstinence Curriculum in Black Churches: A Critical Examination...”, Introduction, Introduction (Abstract).

⁴⁴Ibid.

⁴⁵Ibid.

Closely reading Crossling's dissertational research study and observing and understanding society's various ethnic trends and characteristics, it is obviously apparent that Black churches (including Latino Christian churches) are overwhelmingly situated in a much lower socio-economic status than the majority White Christian congregations. As affirmed by Crossling, because of this socio-economic and financial disparity and dilemma, the majority of Black Christian churches lack the fundamental resources and face a barrage of other issues and impediments when attempting to implement an effective Sexual Abstinence Education Program curriculum, except for Black mega-churches and some other prominent Black middle class Christian congregations.

And as this understanding correlates to Bethel Holy Church's Sexual Abstinence Education Program, the *purpose* for developing the "overall goals and motivations used to persuade youth and singles" seems convincing and justifiable to most individuals and follows the traditional goals and motivations that other Sexual Abstinence Education Programs have utilized and employed; where our *purpose* has been defined as the overall attempt to curtail teenage pregnancy and sexually transmitted disease. More specifically, in Bethel Holy Church's Sexual Abstinence Education Program, by also including a Biblical focus to learn about and gain an understanding of the Lord God, addressing the spiritual needs of teenagers and parents, we gain an understanding of ourselves and are able to "internalize" the teachings and understanding necessary to commit ourselves to Sexual Abstinence.

All Christian churches, including Bethel, must confront the *developmental process* in deciding and respecting what communicative power dynamics come into play, from the church's internal administrative power structure, and hitherto "recognize those voices

of decision.” From my Demonstration Project experience at Bethel Holy Church, the power dynamics and the associative internal administrative power structure have definitely played a personally supportive role. With God’s help, all the “voices of decision” manifested in this Demonstration Project is something that I lovingly and patiently have to contend with.

Reviewing the *content of teaching tools* which, according to Crossling, “refers to prevailing White middle class messages found in Christian inspirational (Sexual) Abstinence texts whose cultural irrelevance creates a barrier in what should be a relevant message for any population”, this understanding is certainly the case since the Bethel Holy Church demographic derives from a largely African-American, Caribbean, and a minimally small Latina background. Crossling notes that youth and adolescents need to see some co-relationship amongst themselves and the Sexual Abstinence texts, including other teaching materials, if these Sexual Abstinence Education materials are going to be effective and an appropriate understanding is to be achieved.⁴⁶ If the majority of Sexual Abstinence texts and teaching materials sold are only scripted for the majority White American Christian and secular consumer, how can other ethnicities benefit from this bias? Hence, Black Christian churches must resolve most of these dilemmas and issues before an effective Sexual Abstinence Education Program can be implemented for our children’s benefit.

Prior research and analysis adeptly supports the premise that teenage sexual behavior is the utmost characteristic that must change in order to curtail teenage pregnancy and sexually transmitted diseases. Attempting to change sexual behavior by

⁴⁶Ibid., 10 - 13.

solely imparting Comprehensive Sexual Education knowledge to an individual is futile. Sexuality educator, Kerby Anderson, national director of Probe Ministries International and author of numerous Christian books, including books on sexuality education, maintains that, “Sex education can increase the knowledge teens have about human sexuality, but it does not shape their sexual behavior in a positive way. Teaching teens to abstain from sex is the best way to protect their health and their well-being.”⁴⁷ Therefore, I maintain and claim that teaching teens to abstain from sex in conjunction with trainings and teachings from Holy Scripture will be radically more successful than not having such a plan at all.

Furthermore, the book that quotes Kerby Anderson, *Sex Education* also substantiates,

Comprehensive Sex Education proponents have argued that giving sexual information to young children and adolescents will reduce the number of unplanned pregnancies and sexually transmitted diseases. In that effort nearly \$3 billion have been spent on federal Title X family planning services; yet teenage pregnancies and abortions rise. Perhaps one of the most devastating popular critiques of Comprehensive Sex Education came from Barbara Dafoe Whitehead. The journalist...was willing to say that sex education was wrong. Her article, “The Failure of Sex Education” in *Atlantic Monthly*, demonstrated that sex education neither reduced pregnancy nor slowed the spread of STDs.⁴⁸

Realizing that Comprehensive Sex Education is mandated in seventeen states, Whitehead chose to conduct an analysis of one of these Comprehensive Sex Education programs in the state of New Jersey. After conducting the study, Whitehead concluded that the curricula of the New Jersey sex education program “rests on certain questionable assumptions” which include:

⁴⁷Kristen Bailey, ed., *Sex Education* (Detroit: Greenhaven, 2005).

⁴⁸*Ibid.*

1. Children are “sexual from birth.” Sex educators reject the classic notion of a latency period until approximately age twelve. They argue that you are ‘being sexual when you throw your arms around your grandpa and give him a hug.’
2. Children are sexually mis-educated. Parents, to put it simply, have not done their job, so we need “professionals” to do it right.
3. If mis-education is the problem, then sex education in the schools is the solution. Parents are failing miserably at the task, so “it’s time to turn the job over to the schools. Schools occupy a safe middle ground between Mom and MTV.

Moreover, Whitehead expresses that, “*Learning About Family Life* is the curriculum used in New Jersey, discussing things as sexual desire, AIDS, divorce, and condoms, (but) it nearly ignores such issues as (Sexual) Abstinence, marriage, self-control, and virginity.”⁴⁹

Whitehead deduces that, “Comprehensive Sex Education has been a failure. For example, the ratio of teenage births to unwed mothers was sixty-seven percent (67%) in 1980 and rose to eighty-four (84%) percent in 1991.” In the place of the failed Comprehensive Sex Education curriculum, Whitehead describes a better program. According to Kerby Anderson, she found that ‘sex education works best when it combines clear messages about behavior with strong moral and logistical support for the behavior sought.’⁵⁰

Additionally, Whitehead cites the *Postponing Sexual Involvement Program* at Grady Memorial Hospital in Atlanta, Georgia, offering more than a “Just say no” message. According to Whitehead, the Sexual Abstinence message is reinforced by having adolescents practice the desired behaviors through role-play and,

⁴⁹Ibid., 60.

⁵⁰Ibid.

...enlists the aid of older teenagers to teach younger teenagers how to resist sexual advances. Most importantly, Whitehead found that 'religiously observant teens' are less likely to experiment sexually, thus providing an opportunity for church-related programs to help stem the tide of teenage pregnancy.⁵¹

In stringent support for Sexual Abstinence-until-marriage because this is what God Almighty ordains and mandates, we at Bethel Holy Church, as born-again disciples of Jesus Christ, and rationally including other Christian denominations, believe that God has a plan and a purpose for everyone born on the planet earth. In order to realize and understand this purpose, we must accept and believe in God and acquire God's nature through His Word and through His Holy Spirit. If we have God's Holy Spirit, we then begin to learn more about God and ourselves in the process of this special Sexual Abstinence Educational Program.

The Bethel Holy Church Sexual Abstinence Education Program, *Teenagers with Truth, Values, and Understanding*, will enable adolescents and adults to learn more about God and themselves through the context of Sexual Abstinence Education and Holy Scripture. We believe there is power in God and power in God's word and once we understand God better, we better understand ourselves, and what we can achieve, now and in the future through the hand of God.

By employing these tenets, we strengthen ourselves through a faith and evidence-based methodology that is quite an overwhelming distinction from regular school-based sex education and Sexual Abstinence Education Programs. Sexual Abstinence Education with a Biblical focus through faith will enable and empower adolescents and adults to walk successfully in the community and within any environment with an

⁵¹Ibid., 60-61.

affirmed concrete and internalized Sexual Abstinence commitment. Subsequent Demonstration Project research, analysis, and evaluation will indeed justify our claim. Successful Bethel Holy Church's Sexual Abstinence Education Program implementation, analysis, and evaluation, will of course depend upon ample programmatic financial funding.

Therefore, we know and realize that youth and adolescents represent our legacy and our future. If we can casually disregard and dismiss various rampant issues, such as the teenage pregnancy and sexually transmitted disease (STD) pandemic concerning these young folk, then we casually disregard and dismiss our own future, our own future generations, and most assuredly and most ashamedly, we dismiss ourselves. Let's not be guilty of ignoring the needs and wants of our children. Let's pay close attention to our children, youth, and adolescents, so that they may have the same opportunity to know and understand God and the universe, and live up to their maximum potential, as we have.

CHAPTER 2: ANALYSIS OF THE CHALLENGE

PROBLEM ANALYSIS

Within the Washington Heights community, drugs and the sale of drugs continue to have a major impact and influence on this historically scenic milieu. Sirens continue to blare throughout the evening's starlight and neighborhood people seem to conduct their lives, walking the streets ostensibly oblivious to the underhanded, covert street and sly building drug sales that occur in almost every block in the Washington Heights neighborhood. Some people do notice, however. Typically, violence no longer affects this neighborhood in endemic proportions as it once did during the 1980's and 1990's, but the narcotics trade is still overwhelmingly present in this Washington Heights community.

Community adolescents, as young as 13 – 16 years old, are victims and targets of this drug abuse and rampant drug-financial transactions. Either these adolescents participate in the drug trade by selling narcotics, such as crack-cocaine, cocaine, heroine, and marijuana themselves, or they purchase these drugs - to a large extent - for individual consumption. Many of adolescents also consume alcohol since they consider themselves, "grown-up." However, as young drug-dealers, some of these adolescents refuse to become addicted to drugs, but instead become addicted to collecting and accumulating money. What results from individuals such as these adolescents being exposed to money, drugs, and ultimately, drug paraphernalia?

Typically, sexually immoral behavior and other negative behavioral side effects result from extensive drug use and exposure to money at such a young age.

In their revealing article entitled, “Adolescent Substance Abuse in the US: Facts for Policy Makers”, Shannon Stagman, Susan Wile Schwarz, and Danielle Powers express that

Adolescence is an important period of physical, social, psychological, and cognitive growth. No longer children and not yet adults, adolescents make significant choices about their health and develop attitudes and health behaviors that continue into adulthood. Substance use disorders among adolescents can impede the attainment of important developmental milestones, including the development of autonomy, the formation of intimate interpersonal relationships, and general integration into adult society.⁵² Similarly, the use of alcohol and illicit substances by youth often leads to adverse health outcomes.⁵³

Because heightened peer influence and a tendency towards risk taking are normal developmental changes in adolescence, experimentation with substances during this period is common. However, using drugs and alcohol at a young age increases the risk of dependency and addiction,⁵⁴ and early onset of drinking increases the likelihood of alcohol-related injuries, motor vehicle crash involvement, unprotected intercourse, and interpersonal violence.⁵⁵

The more risk an adolescent is exposed to, the more likely it is he or she will abuse substances.⁵⁶ Some risk factors, such as peer influence, may

⁵²Towey, Kelly; Fleming, Missy. 2006. Policy and Resource Guide: Alcohol Use and Adolescents, Chicago, IL: American College of Preventive Medicine and American Medical Association National Coalition for Adolescent Health.

⁵³Bonnie, Richard J.; O’Connell, Mary Ellen (Eds.), 2004, Reducing Underage Drinking: A Collective Responsibility. Washington, DC: The National Academies Press.

⁵⁴The Gallup Organization, 1996, Consultation with American a Look at How Americans View the Country’s Drug Problem: Executive Summary, Rockville, MD: Office of National Drug Control Policy.

⁵⁵American Congress of Obstetricians and Gynecologists, 2008. At-risk Drinking and Illicit Drug Use: Ethical Issues in Obstetric and Gynecologic Practice. 422: 1-12, (accessed Mar. 9, 2011) from http://www.acog.org/from_home/publications/ethics/co422.pdf.

⁵⁶National Institute on Drug Abuse. 2003. Preventing Drug Use Among Children and Adolescents: A Research-based Guide for Parents, Educators, and Community Leaders, Second Edition, United States Department of Health and Human Services, (accessed Mar. 9, 2011) from <http://www.nida.nih.gov/pdf/prevention/RedBook.pdf>.

be more powerful during adolescence, and likewise some protective factors, such as a strong sense of school belonging and a meaningful positive adult presence, can have a greater positive impact during this period.

An important goal of substance abuse prevention is to reduce risk and increase protective factors in the lives of all adolescents, and particularly among disadvantaged youth.⁵⁷

According to recently released February 2011 New York State Department of Health data, for the years 2007-2009 regarding drug-related hospital discharges for adolescents residing in New York County (Manhattan), there were a total of 22,806 drug-related hospital discharges out of a total population of 1,634,795 adolescents, representing a crude rate of 46.5 and an actual rate of 41.6.⁵⁸ Moreover, similar New York County (Manhattan) statistics reveal alcohol related motor vehicle deaths and injuries for adolescents per 100,000 between the years 2007-2009. There were a total of 743 alcohol related deaths between the years 2007 – 2009, out of the same total population of 1,634,795, representing a rate of 15.1.⁵⁹

The National Substance Abuse Index⁶⁰ highlights Fig. 2.1, New York State Substance Abuse statistics in terms of drug arrest and meth lab seizures. Figure 2.2 also shows Substance Abuse statistics for youth and adolescents between the ages of 12 and 17 and percentage of use for illicit drugs:

⁵⁷Ibid.

⁵⁸New York State Department of Health: Information for a Healthy New York, “Drug-Related - Discharge Rate Per 10,000 Population. Source: 2007-2009 SPARCS Data as of February, 2011, Adjusted Rates Are Age Adjusted to The 2000 United States Population.” Information obtained from <http://www.health.ny.gov/statistics/chac/hospital/drug.htm> (accessed 09/07/2012).

⁵⁹New York State Department of Health: Information for a Healthy New York, “Alcohol Related Motor Vehicle Deaths and Injuries - Percentage of 100,000 Population. Source: 2007-2009 NYS Department of Motor Vehicles Data as of May, 2011”, <http://www.health.ny.gov/statistics/chac/general/mvalcohol.htm> (accessed 09/07/2012).

⁶⁰National Substance Abuse Index, “New York: Substance Abuse Statistics”, <http://nationalsubstanceabuseindex.org/new-york/stats.php> (accessed 09/07/2012).

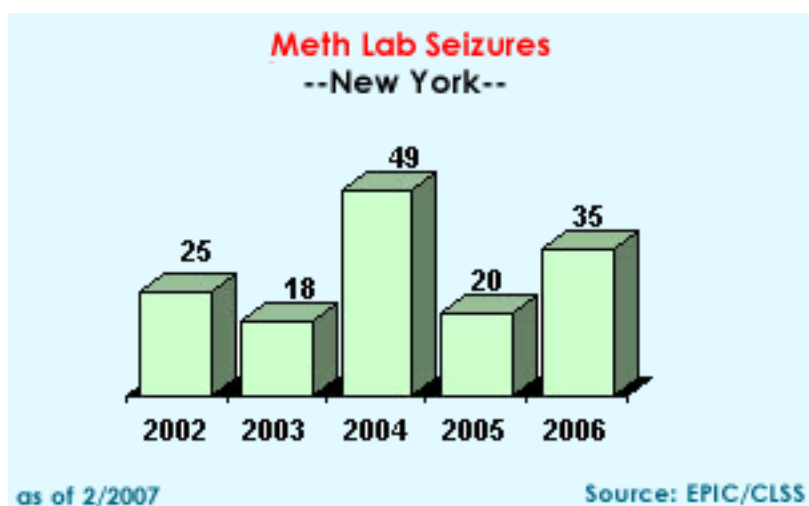
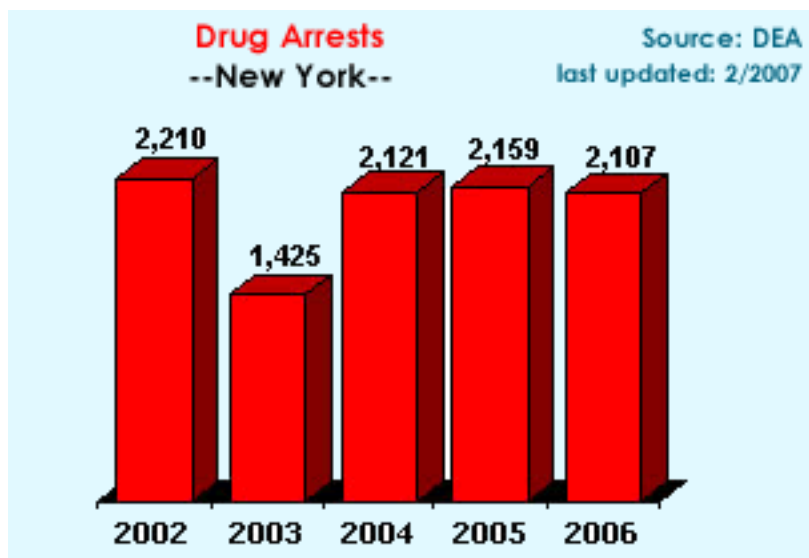


Fig. 2.1. New York State Drug Arrests and Meth Lab Seizures

New York State Drug Usage Ages 12 – 17 years of age

Total	Alcohol only	Alcohol with secondary drug	Cocaine (smoked)	Cocaine (other route)	Marijuana	Heroin	Meth
(%) 4.5	1.0	3.1	0.3	1.5	23.6	0.4	5.7

Fig. 2.2. The following information is regarding drug rehabilitation and substance abuse treatment admissions for the state of New York. Statistics are broken down into these

categories: Primary drug of abuse or addiction, & age group between 2002-2006.

A more sobering fact is reported by Sharon Tanenbaum, a researcher at the National Center on Addiction and Substance Abuse, at Columbia University, who stated:

Teen substance use is an epidemic of greater proportions than depression, bullying, and obesity, according to a new report by the National Center on Addiction and Substance Abuse (CASA) at Columbia University in New York City. CASA interviewed more than 2,500 high school students, parents, and school personnel, analyzed thousands of studies, and interviewed 50 leading experts in a broad range of fields to produce the comprehensive report, which unearthed some shocking statistics.

Among the findings: While the percentage of teens who smoke, drink, or use illegal drugs has declined since 1999, the number of youths who still do so is dangerously high. Teen substance abuse is a widespread problem that has far-reaching effects, considering that 9 out of 10 adult addicts began using before they turned 18, and 25 percent of Americans who began using any addictive substance before age 18 are still addicted.

The average age when youths begin using substances is a far cry from the legal one. The report shows that most teens first partake of alcohol, cigarettes, and drugs at some point between 13 and 14 years of age, which makes them six and a half times more likely to develop a substance use disorder as those who wait until they're 21 or older.⁶¹

Many of these same adolescents reside in the Washington Heights community and become vulnerable to the lucrative drug trade. If a teenager lives in a single-parent household, there is usually very little supervision and oversight over this adolescent and the individual usually gets involved in either using, or selling drugs at a very young age. Federal Bureau of Investigation Arrest Statistics occurring between 1994-2009 indicate that for drug abuse violations (including drug sales), 10.2% of the persons arrested in

⁶¹Everyday Health.com: Feel Good, Feel Better, "13 Sobering Facts About Teen Substance Abuse", Author: Sharon Tanenbaum.", <http://www.everydayhealth.com/kids-health-pictures/13-sobering-facts-about-teen-substance-abuse.aspx#/slide-1> (accessed 09/07/2012).

2009 were under the age of eighteen, or were between the ages of 10-17 years old.⁶²

2010 statistics also reveal that sixty-six percent (66%) of Black or African-American households in the United States were single-parent households while forty-one percent (41%) of Hispanic or Latino households were single-parent. White single-parent households were estimated at twenty-four percent (24%). Figure 2.3 shows this interesting correlation:⁶³

Children in single-parent families by race (Percent) – 2010

United States		
Non-Hispanic White	24%	
Black or African American	66%	
American Indian	52%	
Asian and Pacific Islander	16%	
Hispanic or Latino	41%	
Total	34%	

Figure 2.3 Children in single-parent families by race (Percent) – 2010. Data Provided by National KIDS COUNT Program.

What about those households where both parents are present, but exert little oversight, or supervision over their adolescent children? What are the possible repercussions in such a situation? The possibility of probable negative outcomes outweighs anything positive occurring, especially in the absence of a positive role model or mentor to beneficially influence the adolescent's spiritual, social, and self-identity learning growth and development. Moreover, peer pressure has an enormous influence

⁶²“Easy Access to FBI Arrest Statistics: 1994-2009- Percent of all arrests involving persons under age 18 in the United States”, http://www.ojjdp.gov/ojstatbb/ezaucr/asp/ucr_display.asp (accessed 09/07/2012).

⁶³The Annie E. Casey Foundation, “Children in single-parent families by race (Percent) – 2010, Data Provided by: National KIDS COUNT Program”, <http://datacenter.kidscount.org/data/acrossstates/Rankings.aspx?ind=107> (accessed 09/07/2012).

on many adolescents. The attractive temptation to “act grown” and participate in adult activities at such a young age is overwhelming.

Adolescents residing in households where both parents are present, but exert little supervision enthusiastically experiment with trying numerous adult activities, including experimentation with alcohol and drugs. One *Teen Drug Abuse: Opposing Viewpoints* article author, Judy Shepps Battle, who “specializes in topics related to addiction and recovery” ⁶⁴ in her article entitled “Drug Treatment Combats Substance Abuse” states that

Adolescence – even without alcohol and drug abuse – is a difficult maturational passage. It is the bridge between the dependency of childhood and adult identity. It is a time of rebellion, ‘trying on’ adult behaviors and extensive limit testing in all areas.

Battle continues by stating,

Unfortunately, when alcohol and drugs are involved, many youngsters are unable to handle the physical and emotional consequences. The limits that are broken - legal and physical - often leave a teen in dangerous situations. ⁶⁵

(Sexual) Abstinence, then, if used and instituted under proper spiritual mentoring, guidance, and tutelage, more specifically, within a biblical focus and learning context, can be a positive influence on that adolescent who desires to “grow-up” too fast. And in this circumstance, not only is Sexual Abstinence Education advantageous and beneficial, but “Abstinence-Only Substance Abuse Education” is also a necessary and beautiful gem.

Another *Teen Drug Abuse: Opposing Viewpoints* article “Abstinence-Only Substance Abuse Education is Effective” author Jay Matthews also stipulates, based on

⁶⁴Pamela Willwerth Aue, *Teen Drug Abuse*, Opposing Viewpoints Series (Detroit: Thomson/Gale, 2006), 133-39.

⁶⁵Ibid.

previous studies conducted, that “teens who are allowed to drink in the home are more likely to abuse drugs later in life”, with the author later emphasizing, “an abstinence-only (substance-abuse education) approach works because parents, schools, and teens work together to reduce underage drinking within the community.”⁶⁶ However, the “Abstinence-Only Substance Abuse Education” is a research topic better elucidated in another dissertational paper and study.

Unfortunately, one of the results of teenage drug abuse and drug sales is that teenage pregnancy and sexual transmitted diseases have morally desolated the Washington Heights community. Within the Washington Heights Community itself, statistics have already shown that numerous adolescents have been arrested for drug sales, abuse, and violations. In addition, teenage pregnancy and sexually transmitted disease rates have recently climbed as a result of unsupervised adolescents that may be involved in drugs, conducting drug transactions, and engaging in sexually immoral behavior.

The Teenage Sexual Abstinence Education in the 21st Century: The Church and Community Learn How to Curtail Teenage Pregnancy and Sexually Transmitted Disease Demonstration Project Proposal states that the children in Washington Heights began having children, and if some of these actions did not result in pregnancy, these marked encounters of sexual immorality resulted in the passage of sexually transmitted diseases.⁶⁷ A seemingly important question is, “Where was the Christian church during

⁶⁶Ibid., 195 – 201.

⁶⁷Christopher M. Williams, *Teenage Sexual Abstinence Education in the 21st Century: The Church and Community Learn How to Curtail Teenage Pregnancy and Sexually Transmitted Disease* Demonstration Project Proposal, New York: New York Theological Seminary: D. Min Demonstration Project Proposal Research Thesis, Nov. 2011.

this drug-ridden, violence-plagued epidemic?” Christians in churches in the Washington Heights community also felt the pain and suffering caused by drugs and sexual immorality, and most of the time, close members of church families underwent the same problem with drug addiction and sexual immorality. However, established Christians fervently prayed for God’s hand to cover and protect their children and other family members from drugs, alcohol, and sexual immorality and many of these children were protected and/or eventually delivered from this plague. However, not all individuals recovered, or escaped.

Current statistics from the New York City Office of Mental Health and Hygiene reveal that over seventy-five percent (75%) of middle and high school aged adolescents engage in high-risk sexual activity, where 2656.1 cases out of 100,000, ages 15 to 19 encounter sexually transmitted diseases, having a deleterious effect upon their body and possibly resulting in sterility. To be absolutely honest, this statistical enumeration may be realistically quite higher since these statistics represent the adolescents who actually reported their sexual activity. What about the individuals who did not report their repeated sexual activity?

Adolescents, especially females, who engage in high-risk sexually immoral behavior have not physically developed the fibrous linings of their sexual organs. In other words, their body and sexual organs have not reached maturity. If such an individual encounters a sexually transmitted disease, such as HIV, Chancroid, Chlamydia, Gonorrhea, and Syphilis which are usually contracted through sexual intercourse or other intimate sexual contact, then the ravaging and devastating effects of having one or more of these sexually transmitted diseases can result in the adolescent’s

inability to adequately reproduce later in life, and can be potentially fatal. If this problem is not addressed, teenagers will suffer unimaginable pregnancy rates and serious health risks.⁶⁸

Curtailing this problem among our adolescents definitely involves systemic change in the way that we think and the way that we conduct our lives. In other words, we must incorporate a more Godly and spiritual focus in our lives and actually live by this notion in order to witness demonstrable change in our children's lives. If we do not change, our children will not change. Additionally, we must diligently seek the knowledge and understanding entailed within the scientific and biological disciplines. Therefore, this Demonstration Project has developed and will implement an educational program focusing on Sexual Abstinence Education for 13 to 16 year-olds designed to curtail pregnancy and sexually transmitted diseases.

According to the 2006 Schools Health Policy and Program Survey (SHPPS) used to assess school health policies and programs at the state, district, school, and classroom levels on sexually transmitted disease health education and prevention,⁶⁹ 75.8% of schools nationally "taught" Sexual Abstinence as the most effective method to avoid pregnancy, HIV, and other sexually transmitted diseases. If the overall national percentage of schools teaching Sexual Abstinence Education is realistically and arguably

⁶⁸[www.CeUnit.com](http://www.ceunit.com/); "Psychology Continuing Education: Human Sexuality", <http://www.ceunit.com/ceus-HumanSexuality#reproductionceu> (accessed 08/28/2012) and

Center For Young Women's Health: Health Information for Teen Girls Around the World- Boston Children's Hospital, "Sexually Transmitted Diseases (STD's): General Information", <http://www.youngwomenshealth.org/std-general.html> (accessed 11/13/2012).

⁶⁹Department of Health and Human Services, Center of Disease Control and Prevention, "2006 Schools Health Policy and Program Survey (SHPPS)." http://www.cdc.gov/healthyyouth/shpps/2006/factsheets/pdf/FS_STDPrevention_SHPPS2006.pdf (accessed March 22, 2011).

so high, why are over seventy-five percent (75%) of middle and high school-aged adolescents engaging in sexually immoral behavior?

Interestingly, Sexual Abstinence Education proponents garner the majority of government funding for dedicated Sexual Abstinence Education Programs in the United States. In 1981, President Ronald Reagan signed the Adolescent Family Life Acts, and according to Sarah Beshers in an article focusing on the origin and the language of educational approaches to sexual risk reduction, Beshers conveys “the (Sexual) Abstinence Education movement began its rapid ascendancy to political dominance, a process marked by an increasingly generous federal funding, which reached a peak of \$176 million dollars in 2006”⁷⁰ with subsequent funding averaging approximately \$170 million dollars per year.

Meanwhile, the opponents of Sexual Abstinence Education, those individuals and programs that advocate strict sexual education training, such as Comprehensive Sexual Education programs, while concurrently barring Sexual Abstinence Education, fuming over what they perceive as a lack of recognition, and of course, lack of government funding engage their time in often-critical derision of Sexual Abstinence Programs and its governmental political and financial sponsorship. Sexual Abstinence Education proponents adequately counter by stating that teaching sexual education knowledge and encouraging youth and teenagers to use condoms and contraceptives provide harmful incentives for youth and teenagers to engage in sexual immorality and sexually at-risk behavior.

⁷⁰Sarah Beshers, “Abstinence-What? : A Critical Look at the Language of Educational Approaches to Adolescent Sexual Risk Reduction”, *Journal of School Health*, 77: 637-639. Doi: 10.1111/j.1746-1561.2007.00244.x.

As a matter of fact, encouraging teenagers to utilize condoms and other forms of contraceptives only entices those adolescents to engage in sexually immoral acts. Lately, in this war, sexual education advocates have strategically and cunningly utilized terminology peculiar to Sexual Abstinence by labeling themselves “ (Sexual) Abstinence-based education”, or “(Sexual) Abstinence-plus” Educational programs in an approach that emphasizes the merits of (Sexual) Abstinence but also includes information about other risk reduction methods, that is, contraceptives and condoms.⁷¹

Interestingly enough, Comprehensive Sexual Education proponents have recognized their so-called, “gains” in the controversy of administering sexuality educational programs against Sexual Abstinence Education programs. The book, *Sexuality Education: Theory and Practice, Fifth Edition*, states that advocates for Comprehensive Sexuality Education have reason to be optimistic because:

(Comprehensive) Sexuality Education advocates have (1) introduced new legislation in the United States Congress that supports such education, (2) defeated attempts to increase federal funding for (Sexual) Abstinence-only-until-marriage programs, (3) sparked debates about the federal government’s (Sexual) Abstinence-only-until-marriage programs that were not thought possible previously, and (4) advanced Comprehensive Sexuality Education in many states.⁷²

With the important realization that Sexual Abstinence is one-hundred percent (100%) effective in preventing teenage pregnancy and sexually transmitted diseases, the aforementioned statement that Comprehensive Sexuality Education proponents have

⁷¹Ibid.

⁷²Clint E. Bruess and Jerrold S. Greenberg, *Sexuality Education: Theory and Practice*, 5th ed. (Boston: Jones & Bartlett Publishers, 2008), and

W. Smith, “Reason for Optimism About Comprehensive Sexuality Education.” SIECUS Report, 30, no. 6 (August/September 2002), 35-36.

recognized their gains against Sexual Abstinence Education and programs is quite disturbing.

Moreover, Milton Diamond and Hazel G. Beh, authors of “Abstinence –Only Sex Education: Potential Developmental Effects”⁷³, representing two of the many exuberant Comprehensive Sexual Education advocates, utilizing statistical data, have shown in their analysis that in the last 5 - 7 years that the Federal Government has spent over \$170 million annually, “to subsidize states and community organizations that provide Abstinence –only Sex Education or Abstinence until marriage Sex Education Programs.” Diamond and Beh posit that,

Such an education not only stresses that (Sexual) Abstinence until marriage is to be practiced but that any sexual activity outside of a monogamous heterosexual marriage is not only morally wrong but is the only way to prevent pregnancy or avoid developing a sexually transmitted disease. Any other method except for (Sexual) Abstinence is said to fail. The government’s decision was based on politics, rather than science. Those who argue against (Sexual) Abstinence-only instruction and for Comprehensive Sex Education Programs claim the current programs are not only ineffective but also dangerous to the children it is supposed to help and bad for society as a whole.⁷⁴

Additionally,

Comprehensive Sex Education has been shown to increase preventative behaviors against unintended pregnancy, sexually transmitted diseases and other sex-related complications. Many professional organizations have testified against continued funding for (Sexual) Abstinence – only programs and for Comprehensive Instruction.⁷⁵

And

⁷³Milton Diamond and Hazel G. Beh. “Abstinence - Only Sex Education: Potential Developmental Effects.” *Human Ontogenetics* 2(3), (2008), 87-91, with parts of this paper coming from:

Hazel G. Beh and Milton Diamond. “The Failure of Abstinence-Only to Education: Minors Have a Right to Honest Talk About Sex.” *Columbia Journal of Gender and Law* 15 (2006): and

⁷⁴Milton Diamond and Hazel G. Beh. “Abstinence – Only Sex Education: Potential Developmental Effects.”, Abstract, 1.

⁷⁵Ibid.

The large majority of parents of junior and senior high school students believe it is important that sex education be complete and cover such topics as birth control use, prevention of HIV/AIDS and other sexually transmitted diseases, and contraception use and skill. It has evolved into a political debate to define American values. This essay is a commentary on this governmental conservative policy and the negative effect it has on students' mature development. The positive influences of Comprehensive Sex Education are presented.⁷⁶

For me, Diamond and Beh's recently quoted Comprehensive Sexual Education argument represents one of the most strongest and vociferous arguments that I have read to date.

However, their various points against the Sexual Abstinence Education ideology are implausible and incorrect. When they initially stated that, "Such an education not only stresses that (Sexual) Abstinence until marriage is to be practiced but that any sexual activity outside of a monogamous heterosexual marriage is not only morally wrong but is the only way to prevent pregnancy or avoid developing a sexually transmitted disease"⁷⁷, this argument, among many of their arguments, are fallible and heavily laden with error.

Sexual Abstinence advocates, such as myself, even those Sexual Abstinence advocates that do not use a Biblical focus when conveying a moralistic tone do not posit that Sexual Abstinence is the "only way to prevent pregnancy or avoid developing a sexually transmitted disease." There are definitely other contraceptive methods that, barring various physical side effects, are pretty reliable.⁷⁸ However, Sexual Abstinence advocates do not condone using these methods because these contraceptive practices entice and/or sanction pre-marital sex and other forms of sexually immoral behavior. However, the Sexual Abstinence methodology is the only absolute, one hundred percent

⁷⁶Ibid.

⁷⁷ Ibid.

⁷⁸Clint E. Bruess and Jerrold S. Greenberg, *Sexuality Education: Theory and Practice, 5th Edition*. (Boston: Jones and Bartlett Publishers), 2008, 79-91.

(100%) reliably effective way to prevent (teenage) pregnancy and sexually transmitted disease, which bars, any and all, possible physical side effects and does not entice, nor sanction individuals (teenagers) to commit sexually immoral, explicit behavior.

Obviously, in the final analysis, what is at stake for these two sides arrayed against one another in their struggle for governmental recognition and funding is vigorously influencing the culture embedded in our domestic social fabric and the hearts and minds of adults, and ultimately, young people. Without a doubt, Sexual Abstinence Education programs, for the most part, have been remarkably successful despite their criticism. Therefore, the important component of teaching Sexual Abstinence Education lies in teaching adults and teenagers to stay the course when engaging in Sexual Abstinence Training and harm reduction, including maintaining its ensuing lifestyle by also incorporating knowledge and understanding concerning God and his spiritual principles.

Other Problematic Characteristics: Un-Churched and Previously Incarcerated Adolescents and Parents:

Another critically challenging characteristic that many teenagers and their parents in the Washington Heights Community have encountered is that many of these adolescents, and their parents, have rarely attended a Christian church and/or obtained Christian spiritual training in any fashion, whatsoever. In other words, these individuals have never attended Christian worship service, Sunday school, nor attended Christian Bible study in the past to receive any type of Christian spiritual training and understanding. Moreover, many Washington Heights Community teenagers and their parents not only have had prior arrests for drugs and other criminal violations, but have

been incarcerated, or institutionalized for long periods of time within the prison system under the New York State Department of Corrections.

And so, if these understandings are truly the case, how do we introduce Sexual Abstinence Education with a Biblical focus to such individuals who have no understanding, whatsoever, of Christian spirituality, theology and history? As Christian Sexual Abstinence Educators, how can we effectively reach and spiritually touch these teenagers and their parents in order to make a substantial difference, dramatically changing their sexual behaviors and their lives? Is there a correct approach, or teaching strategy and methodology that makes a difference in these adolescents' and parents' lives?

In Chapter 7 of this Final Paper/Dissertation, entitled *Ministerial Competencies*, I conveyed that I was involved in a New York State Youth Chaplaincy Certification Program course (YCCP) sponsored by the National Association of Youth Chaplains, Inc.,⁷⁹ an affiliate of the College of Pastoral Supervision and Psychotherapy (CPSP). As a Chaplain in training (CIT), I learned strategies to effectively reach out to teenagers and adults who may not have had any Christian spiritual training, who may have been involved in gangs, or possibly may have undergone some type of traumatic experience in their lives that is currently causing them to have dramatic behavioral problems and issues.

First and foremost, we must remember that these teenagers and their parents are people also like ourselves, created by a loving and a tremendous God, despite whatever problems and circumstances they may have encountered. In other words, these teenagers and parents are in need of “recovery of soul” because of the dramatic, or the horrendous

⁷⁹“National Association of Youth Chaplains, Inc.: Training and Certifying Practitioners to Work with 21st Century Youth”, <http://naycinc.org/>, (accessed 12/01/2012).

circumstances in their lives. As it relates in the Psalms, with this particular passage written by King David, one of the principle human ancestors of Jesus Christ, “He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake (Psalm 23: 3 KJV). In the final analysis, we must remember that even God desires to save and lead every soul, regardless of who it is, “in the paths of righteousness for his name’s sake.”

These horrendous circumstances may be the reason why teenagers and their parents are exhibiting violent or extreme behavior, and so, as Sexual Abstinence Educators involved in Church ministry, or as ordained Church ministers, we need to demonstrate effective Pastoral Care techniques⁸⁰, effectively listening to their problems, not solving their problems for them, but enabling them to solve their own problems themselves by being present for and with them. Like a shepherd, and/or pastor, having this understanding and performing the actions exhibited in Psalm 23: 3 is how we, as Sexual Abstinence Educators and church ministers help these teenagers and their parents to “recover or restore their souls” in a positively Christian spiritual way.

Having a Christian mentor, or a positive role-model, especially to guide an adolescent through life’s precarious “coils and turns” through a Christian-based Sexual Abstinence Education Program would definitely help a teenager to develop positive values, help build confidence and self-esteem, provide concrete decision-making and inter-relational skills, and assist that adolescent to navigate any terrain that he/she encounters on their formative journey to young adulthood. *The Bethel Holy Church Teenagers with Truth, Values, and Understanding Sexual Abstinence Education Program*

⁸⁰John Patton, *Pastoral Care: an Essential Guide*, (Nashville: Abingdon Press, 2005).

would provide these very adequate and capable role-models for adolescents and parents in the Washington Heights community.

Consequently, in the Washington Heights community, and nationally, the Christian church needs to become proactively involved in re-educating adolescents on Sexual Abstinence Education, employing a specific spiritual and theological focus.

Deaconess Cheryl Griswell, a Bethel Holy Church Site Team Demonstration Project Site Team Member and an individual who strongly and caringly interacts with people in the Washington Heights Community makes some poignant remarks when she states that,

There is a great urgency to educate our youth about (Sexual) Abstinence. Too many times our children are being given half-truths, or very little understanding on what is right based on Biblical principles for healthy moral standards.

Furthermore, Deaconess Griswell fully elaborates on what is at stake concerning certain important societal and community aspects when she conveys:

Biblically, in the generations to come the Bible will not be the Holy Book but it will be just a book of “inspiration” instead of being the path that leads us to true redemption and a personal intimate relationship with Jesus. It’s the Bible that gives instruction along with wisdom and understanding in which without it, we would be lead astray by our own lusts and desires.

Theologically, the Bible talks repeatedly about sex outside of marriage, homosexuality as being sin against God’s natural order of human life and these examples of truth are left out or watered down. When we have to water down the Bible to suit our needs we lose the power of the word in our life and the power to be a witness to others. We’re unable to rightly divide the word of truth so when it comes to sharing the word with people we need to address this issue the way God intended. The Bible is very clear on sex and its true purpose within the institution of marriage consisting of one man and one woman. People lack the seriousness in studying the word of God and some have slipped into adding or taking from the Word of God and we will be judged for that.

Historically, because our children, even those of us from my generation- the 70’s, have created a legacy of broken families, homes, and

relationships with God and man due to promiscuity, young ladies that have become pregnant having to raise children on their own because young men do not understand the responsibility of their actions, or young women giving into abortion as “their” given right- there was a time such acts was a cause for shame. Today, it is as easy as blinking without a thought of the hurt and pain that we cause God and loved ones that desire better for us.

Socially, our children are deprived of a real childhood having to become a parent when they themselves are yet a child. Sex is considered a social event again watering down how serious this beautiful act of love was intended. Our children are exposed to sex and sexual acts through the media in various forms. Our children take those broken truths and try to live by standards that are based on lies. This in turn perpetuates the family sin cycle.

Politically, our children’s needs for family stability looks like it’s being met, but in actuality it has been used as a camouflage for running candidates in the political arena. One side says push abortion, homosexuality, and freedom of self-expression while the other opposes. Division on such issues cripples our children.

Economically, as a country we shoulder the responsibility of financially having to take care of unwed mothers and fathers. It would be more beneficial to us all if we as a community funded for places that provide a place where the unwed mother or father could stay and find some kind of employment or schooling that would allow flexibility to the needs of raising a child for a period of time. This would put the responsibility back in the hand of unwed mothers and fathers.

Psychologically, our children are feed lies over and over again by society, their peers, and their environment as a whole that this is the normal interaction for someone their age. *Children’s minds are being saturated with sex.* They become desensitized because sex is often viewed as a joke, a game, nothing serious and everyone does it. You’re not normal if you’re still a virgin.

Spiritually, our children lack the fear and admiration for God. They are being taught to believe whatever they want to do is okay and you can still serve God. There are no consequences to their actions and the Bible clearly states that the “wages of sin is death.

Finally, Deaconess Griswell communicates the positive ramifications of Sexual Abstinence,

We are overdue in catching our children before they fall into the trap of sexual sin and now is the time to become proactive in letting our children know that (Sexual) Abstinence is the only way to go. *(Sexual) Abstinence will umbrella them from STD's, unwanted pregnancies, the lost of a complete education, allowing them opportunities of an intimate relationship with God and healthy relationships with their peers, to pursue higher education without the struggle of having to raise life that they are not prepared for.*⁸¹

The Associate Pastor of Bethel Holy Church and Site Team Member, Elder

Joseph H. Bell, Jr. also alluding to the importance of having a Sexual Abstinence

Education Program in the church and the Washington Heights Community expresses,

Clearly, there is an urgency to have the (Sexual) Abstinence program up and running. With the increase in sexually transmitted diseases, unwanted pregnancies, single parents, and poverty in urban areas, programs of this nature will have many positive ramifications on a variety of levels. From a biblical standpoint, we are following the example of Jesus by teaching what is morally responsible. Theologically, the Bible sustains a context for sexual intimacy (marriage). From an historical and social standpoint, much can be said about the cause and effect relationship between the sexual revolution and the rapid decline of morals and the family structure in America. Politically speaking, (Sexual) Abstinence may not be the most popular position to take, but its merits are undeniable. Avoiding the costs of contraceptives, doctors' visits, etc., will certainly impact costs from an economic standpoint. Additionally, if an unwanted pregnancy can be avoided, it has any number of ramifications on one's personal economic status as well as municipal, state, and federal budgets. Psychologically, the power to abstain cannot be minimized. Once young people are taught that (Sexual) Abstinence can be empowering and liberating, the potential for one's self-esteem to be positively impacted is overwhelming.⁸²

⁸¹Deaconess Cheryl Griswell, Response to Question # 2 on Preliminary Analysis of the Challenge Questionnaire : *What Sense of Urgency Do You Have Concerning the Problem?* Bethel Holy Church Demonstration Site Team Member [New York City, New York Theological Seminary Mentor & Research Development Seminar 1, DBC 1011], April 2011.

⁸²Elder Joseph H. Bell, Jr., Response to Question # 2 on Preliminary Analysis of the Challenge Questionnaire : *What Sense of Urgency Do You Have Concerning the Problem?* Bethel Holy Church Demonstration Site Team Member [New York City, New York Theological Seminary Mentor & Research Development Seminar 1, DBC 1011], April 5, 2011.

Additionally, the Christian church must foster active collaboration with district middle and high schools, community service organizations, after-school centers, and public libraries, and make parents in the community publically aware that churches, beginning with this Demonstration Project at Bethel Holy Church, are present, available, and ever-fighting the good fight in order to curtail pregnancy and sexually transmitted diseases. If we can actively place a more Godly and spiritual focus on Sexual Abstinence Education beginning in the church and our surrounding communities, the expected outcomes from such a program will be phenomenal and the pathological statistics revealed through the New York City Department of Mental Health and Hygiene will be radically reduced, resulting in a substantial improvement in the quality of our children's lives.

In other words, by developing, implementing, and sustaining this Bethel Holy Church Sexual Abstinence Education program called *Teenagers with Truth, Values, and Understanding*, we will have made a considerable investment in our children and ourselves. It will surely take a communal effort beginning with our focus on the Creator God and seeking His assistance, including the adults in the Washington Heights Community working together to ensure the growth, safety and security of our children. If we surely believe the wise ancient Nigerian-African proverb, "It takes a village to raise a child", ⁸³ then our actions for inculcating this beneficial program will have lasting positive effects.

⁸³Assessing "It takes a village to raise a child", <http://www.helium.com/items/803335-assessing-it-takes-a-village-to-raise-a-child> (accessed October 11, 2011).

CHAPTER 3: PLAN OF IMPLEMENTATION

Original Demonstration Project Proposal Plan of Implementation

Goals and Strategies

Goal 1: To develop and raise awareness at Bethel Holy Church that pregnancy and sexually transmitted diseases impede 13 to 16 year-olds from reaching their fullest potential.

Strategy 1: Display a film and public forum to the Sunday Congregation highlighting the insidious effects that pregnancy and sexually transmitted diseases have on teenagers. (Christopher, Joseph Bell, Jr., and Toya Bell will ensure that Bethel Holy Church Film Presentation and Public Forum are put into effect in February 2012).

Strategy 2: Flyers announcing the Bethel Holy Church Film Presentation and Public Forum will be distributed to District 6 middle schools, community centers and health programs, libraries, the Washington Heights general community, and neighboring churches (Bethel Holy Church Site Team members will visit these locations in December 2011).

Strategy 3: Harlem Hospital and Columbia-Presbyterian health professionals will also be invited to speak at the Bethel Holy Church Film Presentation and Public Forum (Bethel Holy Church Site Team members will visit these locations in December 2011).

Strategy 4: Go into the public middle schools in the Washington Heights area and engage students and faculty, informing them about prospective Film Presentation and Public Forum to be held in February 2012 (Christopher, Katrina Green, and Cheryl Griswell will visit public middle schools between December 2011 and January 2012).

Strategy 5: A consistent Internet Facebook, Linked-in, and Twitter post will be created to raise public awareness that a Sexual Abstinence Program will be developed at Bethel Holy Church (Christopher, Joseph Bell, Jr. and Toya Bell will implement and monitor on-line post beginning in December 2012).

Evaluation of Goal 1: Qualitative analysis in the form of a simple questionnaire, or survey will be given to church and community residents to ascertain whether or not this Sexual Abstinence Education Demonstration Project has been successful in disseminating the educational content and meeting the goals and objectives of the program.

Subsequent current statistics from the New York City Office of Mental Health and Hygiene for the Washington Heights area will also reveal if desired objectives have been achieved.

A cumulative (every 4 months) and a summative (once per year) evaluation will be given to assess whether or not the Sexual Abstinence Education Demonstration Project has indeed been successful giving participants an opportunity to make informative suggestions to the program.

Goal 2: To develop and build a proficient team to implement Bethel Holy Church Sexual Abstinence Education program.

Strategy 1: Generate suitable selection criteria to be met by Bethel Holy Church Sexual Abstinence Education program administrators and teaching personnel.

Additionally, health professionals utilized by the Bethel Holy Church Sexual Abstinence Education program should meet the same selection criteria, including conforming to the following requirements:

- a) Bethel Holy Church Sexual Abstinence Education Program administrators, teaching personnel, health professionals and staff must profess a relationship with the Lord Jesus Christ and steadfastly hold a Christian faith tradition.
- b) All personnel must live in accordance with Christian standards and live an appropriate and holy lifestyle modeled after our Lord and Savior Jesus Christ.
- c) Bethel Holy Church Sexual Abstinence Education Program administrators, teaching personnel, and health professionals should have adequate ministerial teaching experience and be capable of explaining spiritual concepts and principles derived from Holy Scripture.
- d) Bethel Holy Church Sexual Abstinence Education Program administrators, teaching personnel, and health professionals should have adequate teaching experience and be fully capable of explaining biological concepts and principles related to biological science and have some familiarity with other inter-disciplinary human sciences such as psychology, physics, and chemistry.

Strategy 2: Decide exactly which health professionals should engage the Bethel Holy Church 13 to 16 year olds in the Bethel Holy Church Sexual Abstinence Education Program. The choices will include medical doctors, nurses, psychologists, and various college/high school science educators.

Evaluation of Goal 2: Qualitative analysis in the form of a simple questionnaire, or survey will be given to church and community residents to ascertain whether or not the new Sexual Abstinence Education program health professionals are proficient in getting the Sexual Abstinence Program message across.

Goal 3: Renovate and increase building space at Bethel Holy Church to accommodate an effective classroom environment (Christopher and Elder Joseph Bell, Jr. will put in this strategy into effect April 2012).

Strategy 1: Collaborate with other area church organizations (Christopher and Elder Joseph Bell, Jr. will put this strategy into effect in April 2012 to May 2012).

Strategy 2: Research the possibility of procuring a building to house the Sexual Abstinence Education learning/ teaching environment (Christopher and Elder Joseph Bell, Jr. will put this strategy into effect in April 2012 to May 2012).

Strategy 3: Identify prospective organizations and agencies that will rent/sell space to provide a positive Sexual Abstinence Educational learning environment for adolescent development (Bethel Holy Church Site Team members will put this strategy into effect in April 2012 to May 2012).

Strategy 4: Survey adolescents about what they would like to see displayed and utilized in a Sexual Abstinence Educational learning environment (Bethel Holy Church Site Team will put this strategy into effect in April 2012 to May 2012).

Evaluation of Goal 3: Qualitative analysis in the form of a simple questionnaire, or survey will be given to church and community residents to simply ascertain whether or

not the new Sexual Abstinence Education Demonstration Project learning space is sufficient for housing the learning environment.

Goal 4: To develop and implement an educational program at Bethel Holy Church focusing on (Sexual) Abstinence Education for 13 to 16 year olds designed to curtail pregnancy and sexual transmitted diseases.

Strategy 1: Implement an (Sexual) Abstinence Education Plan and Program that will teach and disseminate an appropriate understanding of Sexual Abstinence Education to 13 to 16 year- olds. Parents and guardians will extensively participate in support of their children. This Sexual Abstinence Educational teaching will incorporate an all-embracing spiritual and biblical focus in conjunction with knowledge and understanding derived from various scientific, specifically biological disciplines (Program will begin in June 2012).

Strategy 2: Develop Sexual Abstinence Education content and goals and objectives for the program (Christopher and Elder Joseph Bell, Jr. will put this strategy into effect in January-February 2012).

Strategy 3: Develop a spiritually based and biblically focused Sexual Abstinence Education lesson plan (Christopher and Elder Joseph Bell, Jr. will put this strategy into effect January-February 2012).

Strategy 4: Develop a Sexual Abstinence Education teacher training curriculum and manual (Christopher and Elder Joseph Bell, Jr. will put this strategy into effect in April 2012 to May 2012).

Strategy 5: Continue to raise community and public awareness about the prospective Sexual Abstinence Education Program at Bethel Holy Church by talking with community residents and posting viable (Sexual) Abstinence Education marketing materials (Bethel Holy Church Site Team will continue to put this strategy into effect in February to March 2012).

Strategy 6: Visit private school and Catholic educational institutions and inform them about the prospective Sexual Abstinence Educational Program occurring at Bethel Holy Church. The Site Team will form relationships with supportive administrators and school personnel (Bethel Holy Church Site Team will put this strategy into effect February to March 2012).

Strategy 7: Collaborate to write a proposal to appropriate government and/or foundation funding for this Sexual Abstinence Education Demonstration Project (Christopher and Elder Joseph Bell, Jr. will put this plan into effect in January 2012 to be completed by early March 2012).

Evaluation of Goal 4: Qualitative analysis in the form of a simple questionnaire, or survey will be given to church and community residents to ascertain whether or not this Sexual Abstinence Education Demonstration Project has been successful in disseminating the educational content and meeting the goals and objectives of the program. Subsequent current statistics from the New York City Office of Mental Health and Hygiene for the Washington Heights area will also reveal if desired objectives have been achieved.

A cumulative (every 4 months) and a summative (once per year) evaluation will be given to assess whether or not the Sexual Abstinence Education Demonstration Project has indeed been successful giving participants an opportunity to make informative suggestions to the program.

Results for the Plan of Implementation

Goal 1 was to develop and raise awareness at Bethel Holy Church that pregnancy and sexually transmitted diseases impede 13 to 16 year-olds from reaching their fullest potential with the following strategies:

Strategy 1: Display a film and public forum to the Sunday Congregation highlighting the insidious effects that pregnancy and sexually transmitted diseases have on teenagers.

Strategy 2: Flyers announcing the Bethel Holy Church Film Presentation and Public Forum will be distributed to District 6 middle schools, community centers and health programs, libraries, the Washington Heights general community, and neighboring churches.

Strategy 3: Harlem Hospital and Columbia-Presbyterian health professionals will also be invited to speak at the Bethel Holy Church Film Presentation and Public Forum.

Strategy 4: Go into the public middle schools in the Washington Heights area and engage students and faculty, informing them about prospective Film Presentation and Public Forum to be held in February 2012.

Strategy 5: A consistent Internet Facebook, Linked-in, and Twitter post will be created to raise public awareness that a Sexual Abstinence Program will be developed at Bethel Holy Church.

Evaluation of Goal 1: Qualitative analysis in the form of a simple questionnaire, or survey will be given to church and community residents to ascertain whether or not this Sexual Abstinence Education Demonstration Project has been successful in disseminating the educational content and meeting the goals and objectives of the program. Subsequent current statistics from the New York City Office of Mental Health and Hygiene for the Washington Heights area will also reveal if desired objectives have been achieved.

A cumulative (every 4 months) and a summative (once per year) evaluation will be given to assess whether or not the Sexual Abstinence Education Demonstration Project has indeed been successful giving participants an opportunity to make informative suggestions to the program.

Results Narrative of What Occurred (1):

Informing the Washington Heights Community and Raising Public Awareness

Goal 1 is very clear expressing the need to develop and raise awareness at Bethel Holy Church that pregnancy and sexually transmitted diseases impede 13 to 16 year-olds from reaching their fullest potential. Most people are already intuitively aware of the implications and the ramifications of teenage pregnancy and sexually transmitted diseases and have the understanding that these human maladies are rampantly increasing, especially in the Washington Heights community. However, it is imperative that Bethel

Holy Church inform Washington Heights community residents, high schools, middle schools, and neighboring churches about the implementation of the Sexual Abstinence program entitled, *Teenagers with Truth, Values, and Understanding*, so that community residents have understanding and insight in order to help curtail the incidence of teenage pregnancy and sexually transmitted diseases and also be able to convey appropriate understanding in this area.

Posting Sexual Abstinence Education Film Presentation and Public Forum Flyers

According to **Goal 1, Strategies 2 and 5** flyers announcing the Bethel Holy Church Film Presentation and Public Forum were distributed to three (3) District 6 high schools and seven (7) middle schools in the Washington Heights general community, including six (6) neighboring churches and Bethel Holy Church Site Team members were responsible for visiting these locations. The Film Presentation and Public Forum Flyers were initially designed by a recent addition to the Bethel Holy Church Site Team, Hope Pruitt, a capable and gifted young lady who joined the Site Team with her talented and gifted mother, Sydney Pruitt-Fraser.

Moreover, Deacon Anthony L. Davis and my daughter, Christine, accompanied me to post the Sexual Abstinence Film Presentation and Public Forum Flyers in the Washington Heights community. The Washington Heights community officially begins on 155th Street and approximately ends on Dyckman Street, which then proceeds into the area known as Inwood.⁸⁴ We distributed flyers to individuals (including adolescents),

⁸⁴Columbia 250, "C250 Celebrates Washington Heights." http://c250.columbia.edu/c250_celebrates/washington_heights/ (accessed 12/07/2012) and

families, and to various businesses in the Washington Heights community. Ironically, no one rejected the information as people normally do when you hand them paperwork. Everyone, joyfully and without any fuss, accepted the Bethel Holy Church/Washington Heights Community Sexual Abstinence Film Presentation and Public Forum Announcements.

Additionally, we placed flyers on electric and light poles and telephone booths in the area. My daughter, Christine, and I also went as far as to explain the Film Presentation and Public Forum in Spanish for those individuals (mostly adults) who did not have a good command of the English language. Sexual Abstinence Film Presentation and Public Forum Flyer copies are posted in this Dissertation/Final Paper Appendix A.

Pertaining to **Strategy 5**, Site Team Members, included myself, have posted these creative flyers on social networking posts making the announcement highlighting the Bethel Holy Church/Washington Heights Community Sexual Abstinence Film Presentation and Public Forum serving to make the Washington Heights community, friends, and guests aware of such an important project. Sexual Abstinence Film Presentation and Public Forum announcements have been posted on Facebook. Other social networking sites that were to receive the Film Presentation and Public Forum post were Twitter, LinkedIn, MySpace, GooglePlus, Tagged, MyLife, and e-mails accounts in order to make the public aware of upcoming events.

“Voices of New York: Ethnic Communities in New York City: Dominicans in Washington Heights.” Article text by Pauline Nguyen and Josephine Sanchez.
<http://www.nyu.edu/classes/blake.map2001/dominican2.html> (accessed 12/07/2012).

The Visit to Washington Height's Community Public Middle and High Schools

Strategy 4 details going into the public middle schools in the Washington Heights area and engaging students and faculty, informing them about prospective Film Presentation and Public Forum held on October 20, 2012. There are only three (3) high schools in the Washington Heights community, Mother Cabrini High School, a Roman Catholic institution of learning also having a middle and elementary school, George Washington High School, located in the Fort George area of Washington Heights, a long-established high school having many notable graduates and New York City icons such as New York Senator and State Attorney General, Jacob Javits (1904-1986), Dr. Henry Kissinger (b. 1923), United States Secretary of State, Harry Belafonte (b. 1927), prominent actor and singer, and Alan Greenspan, economist and Chairman of the Board of Governors and the Federal Reserve, among a host of many other prominent George Washington High School graduates.⁸⁵ I noticed a new high school in the Washington Heights area called George Luperon High School⁸⁶, located at 501 West 165th Street, whose principal is Mr. Juan Villar, which I promptly visited.

Site Team Member Deaconness Cheryl Griswell and I went to the two high schools in the Washington Heights community. We arrived at Mother Cabrini High School located at 701 Ft. Washington Avenue, near 192nd Street and met with the Principal Kerry Schmidt's executive secretary, Ms. Spinoza. This cordial lady informed Ms. Schmidt of our presence, but unfortunately, Ms. Schmidt did not have time to meet

⁸⁵“George Washington High School (New York City), 549 Audubon Avenue at West 192nd Street, New York, NY 10040”, <http://www.nycago.org/organs/nyc/html/geowashingtonhs.html> (accessed 12/07/2012).

⁸⁶“George Luperon High School Science and Math”, <http://www.redfin.com/school/41234/NY/New-York/Gregorio-Luperon-High-School-Science-Math>. (accessed 12/07/2012).

with us. Ms. Spinoza informed Deaconness Griswell and I that she would pass our flyer and information concerning the Sexual Abstinence Film Presentation and Public Forum on to Ms. Schmidt, and afterwards, to Mother Cabrini's guidance counselor who would then relay the information to the students.

Afterwards, we proceeded on our way to George Washington High School, located at 549 Audubon Avenue at West 192nd Street, and met with the school principal, Mr. Nicholas Politis. Mr. Politis oversees four divisional high schools, or academies within the George Washington High School complex; the High School for Media and Communications, the High School for International Business and Finance, the High School for Health Careers and Sciences, and the High School for Law and Public Service. Mr. Politis is not only the principal for the High School for Law and Public Service, but presides as senior principal over the entire George Washington High School complex.⁸⁷

Additionally, one day I discovered the third "new" high school in the Washington Heights community while visiting middle schools near Bethel Holy Church. I went to Georgio Luperon High School on 165th Street between Amsterdam and St. Nicholas Avenue. The principal, Mr. Juan Villar, was accompanying the district school superintendent around the facility, and so, Ms. Lopez, one of Georgio Luperon High School's Assistant Principals, took the time to listen, voiced her cooperation, and promised to inform the high school students concerning *Teenagers with Truth, Values, and Understanding* Sexual Abstinence Education Program.

When we went to George Washington High School, the Senior Principal, Mr. Nicholas Politis, kindly and professionally greeted us and we explained our purpose for

⁸⁷"George Washington High School, 549 Audubon Avenue at West 192nd Street, New York, NY 10040", <http://www.nycago.org/organs/nyc/html/geowashingtonhs.html> (accessed 10/12/2012).

visiting the school. I asked Mr. Politis if he received the e-mail that I forwarded to him explaining our prospective implementation of a Washington Heights Sexual Abstinence Educational Program in the Washington Heights community and he indicated that he did receive the e-mail and understood our efforts and the reasons to curtail teenage pregnancy and sexually transmitted diseases. To be honest, Mr. Politis thought that the *Teenagers with Truth, Values, and Understanding Sexual Abstinence Education Program* was an outstanding and a wonderful idea and stated that he would make sure that all the high school students would be informed about the upcoming Sexual Abstinence Film Presentation and Public Forum on Saturday, October 20th.

And so, I visited ninety-nine percent (99%) of the middle schools and one hundred percent (100%) of the high schools in the Washington Heights community to inform the school administrators, parent coordinators, and students about the Film Presentation and Public Forum. I went to my Junior High School alma mater, formerly Edward W. Stitt J.H.S. 164, which is now represented by two middle school academies, I.S. 324 and I.S. 326 middle schools. The principals of both schools were busy and one of the principals was escorting the district superintendent around the building. The other principal was just not available, but I handed Sexual Abstinence Film Presentation and Public Forum Flyers to the administrative secretaries who said they would pass the information onto the principals.

The other middle schools that I visited also included I.S. 52, the School of Environmental and Applied Sciences (SEAS), situated past the border of the Washington Heights community, more specifically located in the Inwood Community School District. There are two academic middle schools at I.S. 52 led by Principal, Dr. Salvador A,

Fernandez, and the EXCEL Academy who both share building space with the Visual and Performing Arts (VPA) High School whose principal is Ms. White.

I spoke with the Assistant Principal of Intermediate School (I.S.) 52, Ms. Lupe Leon and she let me know that Dr. Fernandez was currently occupied. Ms. Leon said that she would pass the Film Presentation and Public Forum information on to Dr. Fernandez who would eventually inform the students. I then proceeded to the fifth floor to the Visual and Performing Arts (VPA) High School and spoke with the principal, Ms. White. She introduced me to the health sciences teacher who said that he would make copies of the Sexual Abstinence Film Presentation and Public Forum Flyers and pass the information onto the students.

I also visited the Patria Mirabel Sisters School, Intermediate School (I.S.) 90, located at 21 Jumel Place on 168th Street in Washington Heights, where there are situated four (4) individual academies or middle schools in one building. Housed within the complex are MS 319, MS 321, MS 324, and KIPP Academy. When I went to MS 324, I was referred to Principal, Janet Heller, who then referred me to Ms. Judy Ortega, the Parent Coordinator at the school. Ms. Ortega said she would pass the Film Presentation and Public Forum Flyer information to the students. I visited the other school academies and most of the people that I communicated with, including Ms. Duda, Assistant Principal of MS 319, let me know that they would inform the students about the Film Presentation and Public Forum as soon as possible.

Gaining Political Support and Political Suggestive Advice

Additionally, I initially attempted to garner political support and obtain suggestive advice for Bethel Holy Church's Sexual Abstinence Education program by contacting New York City's and the Washington Heights community's political elite, Harlem's and Washington Heights' own Congressman Charles B. Rangel and Assemblyman Keith L.T. Wright. In order to arrange a possible appointment and meeting, I sent emails to Congressman Rangel's Deputy Chief of Staff, Geoffrey Eaton, and Assemblyman Wright's Special Assistant, Maurice Cummings. Both emails stated the following:

To Deputy Chief of Staff Geoffrey Eaton and Assemblyman Special Assistant Maurice Cummings:

My community and faith-based organization, Bethel Holy Church, located at 922 St. Nicholas Avenue, 156th Street, desires to implement a Sexual Abstinence Education program specifically designed for adolescents, ages 13-16 years-old and for parents in the Washington Heights community, during the middle of November 2012.

The purpose for having a Bethel Holy Church Sexual Abstinence Education program for adolescents, ages 13 - 16 years old and parents in the Washington Heights community is to curtail the incidence of teenage pregnancy and sexually transmitted diseases (STD's), teaching sexuality education in conjunction with Biblical tenets and teachings from Holy Scripture.

We plan to also include the adolescents and parents from 4 - 6 neighboring churches and all of the adolescents, ages 13-16 and their parents from the Washington Heights community. Can we schedule an appointment, or a meeting with Congressman Charles B. Rangel and Assemblyman Keith L.T. Wright, and yourselves, in order to involve your active participation and support and solicit any assistance towards our Sexual Abstinence Education Demonstration project in the Washington Heights community? I really do appreciate your consideration in this matter.

Best blessings,

Christopher M. Williams
Bethel Holy Church Educational Ministry
NYTS 2013 D. Min Candidate

Unfortunately, I never received a response e-mail from the Congressman Charles B. Rangel's Deputy Chief of Staff, Geoffrey Eaton, or Assemblyman Keith Wright's special assistant. So, I purposed in my heart to go in person to Congressman Rangel's and Assemblyman Keith Wright offices, both located at the Harlem State Office Building in Harlem, New York, as soon as possible.

I was thankful that *Teenagers with Truth, Values, and Understanding* Site Team Members, Sydney Pruitt-Fraser, Hope Pruitt, and Evangelist Antoine Glass agreed to escort me to see these politicians. Being in one accord and keenly understanding the purpose for this political visit, we arrived at Congressman Rangel's office first, but there were quite a few people in the office attempting to see Congressman Rangel. One of Congressman Rangel's administrative assistants eventually asked my purpose for visiting the office and I informed the administrative assistant of our reasons. The young lady informed us that Congressman Rangel was not in the office and it would be more appropriate to send another e-mail to the Deputy Chief of Staff, Geoffrey Eaton, once again to arrange a formal appointment. We thanked the administrative assistant and left the office. Afterwards, I sent another email notice to Congressman Rangel's Deputy Chief of Staff, Geoffrey Eaton, but I never received a response.

The Site Team Members and I then visited Assemblyman Keith Wright's office located on the Harlem State Office Building's ninth floor. I introduced the Site Team and myself to Assemblyman Keith Wright's Special Assistant, Maurice Cummings. Mr. Cummings patiently listened to the information concerning Bethel Holy Church/The Washington Heights Community's Sexual Abstinence Education Program and our

prospective efforts to curtail teenage pregnancy and sexually transmitted diseases for adolescents, ages 13 – 16 years old, including the upcoming Film Presentation and Public Forum. After hearing this information, Mr. Cummings, a very personable and wise gentleman, understood the need to make the public well aware of the endemic problem of teenage pregnancy and sexually transmitted diseases, having teenage children himself. Mr. Cummings immediately arranged an appointment for the Site Team Members present and myself to see New York State Assemblyman Keith L.T. Wright, finally, for Friday, December 14, 2012.

Bethel Holy Church Site Team Member Sydney Pruitt-Fraser and I went to see Assemblyman Keith Wright, and his Special Assistant, Maurice Cummings, escorted Sydney and I into his office. Sydney and I informed Assemblyman Wright and his legal consul that the Washington Heights Community and Bethel Holy Church had developed and were in the process of implementing a Sexual Abstinence Education Program with a Biblical focus for 13 to 16 year old teenagers and parents, concurrently, for the church and the entire Washington Heights Community.

Assemblyman Wright asked some very direct questions like how we were going to get teenagers and parents interested and retain these teenagers in such a Sexual Abstinence Education Program because Assemblyman Wright stated that as a young fifteen, or sixteen years old teenager, the Assemblyman was not interested in attending a Sexual Abstinence Education Program of any type. Absolutely understanding Assemblyman Wright's question, we indicated that we would begin the program, regardless of how many souls were involved, and hopefully, by virtue of word of mouth with the church and community being informed that such a program existed, our numbers

would eventually grow. We also stated that we would offer motivational incentives to teenagers and parents to get them involved so that we could increase the numbers and retained them.

By the end of our meeting, Assemblyman Wright stated that once the program began, he would definitely drop by the church to ‘check out’ our program, but he also stated that he could not perform any public and tangible support for the Sexual Abstinence Education Program since there is a federal and state law of the separation of church and state. My response to this factual statement was that the Sexual Abstinence Education Program was also a community program, not just a church program, to which Assemblyman Wright responded that because a Biblical focus was involved, the law of the separation of church and state was still in effect.⁸⁸

The Bethel Holy Church Sexual Abstinence Film Presentation and Public Forum

The Bethel Holy Church Sexual Abstinence Film Presentation and Public Forum was originally scheduled to be given in February of 2012. However, for personal and private reasons, the Film Presentation and Public Forum did not take place as scheduled.

Instead the Sexual Abstinence Film Presentation and Public Forum, designed to develop and raise awareness concerning teenage pregnancy and sexually transmitted disease in the Washington Heights community took place on Saturday, October 20, 2012. A total of sixteen (16) people, with two (2) adolescents from Bethel Holy Church, ages 14 years old attended the Film Presentation and Public Forum. An attendance sheet was created and individual participants signed their names to indicate their participation.

⁸⁸Philip Hamburger, *Separation of Church and State* (Cambridge, Mass.: Harvard University Press, 2002).

There were a total of two neighborhood guests who attended with one of these guests already having the distinction of being a member of the Bethel Holy Church Site Team.

Two films on teenage pregnancy were initially shown to the audience, and subsequently, one film on sexually transmitted diseases was presented along with a very informative slide show highlighting the physiological damage caused by various sexually transmitted diseases. The following film links with associated titles show the films and the slide show that were presented:

The two (2) teenage pregnancy links were:

- 1) http://www.youtube.com/watch?v=2OEvr9G41XI&feature=player_embedded

Entitled: Youtube/Anti Teenage Pregnancy: Support Sexual Abstinence. Say "No" to PMS (Pre-Marital Sex).

- 2) http://video.search.yahoo.com/video/play;_ylt=A2KLqIL9an5QXI0AWEv7w8QF;_ylu=X3oDMTBrc3VyamVwBHNIYwNzcgRzbGsDdmlkBHZ0aWQD?p=free+abstinence+and+teenage+pregnancy&vid=9ED3DE6B0138FAC77C8F9ED3DE6B0138FAC77C8F&l=10%3A30&turl=http%3A%2F%2Fts2.mm.bing.net%2Fth%3Fid%3DV.4509909694152909%26pid%3D15.1&rurl=http%3A%2F%2Fwww.youtube.com%2Fwatch%3Fv%3D4Z1ANiSITsc&tit=Plan+A+for+Abstinence+-+Orientation+08&c=13&sigr=11aqjrr02&&tt=b

Entitled: Youtube/ Plan A for Sexual Abstinence - Orientation 08

Teens share about their previous sexual activity, consequences, and how choosing Sexual Abstinence has positively impacted their lives.

The two (2) Sexually Transmitted Disease Links were:

- 3) http://video.search.yahoo.com/video/play;_ylt=A2KLqIEydX5QvxEAQrL7w8QF;_ylu=X3oDMTBrc3VyamVwBHNIYwNzcgRzbGsDdmlkBHZ0aWQD?p=teenagers+and+sexually+transmitted+disease&vid=21AD1B1D301010BDC08621AD1B1D301010BDC086&l=&turl=http%3A%2F%2Fts3.mm.bing.net%2Fth%3Fid%3DV.4747232415973430%26pid%3D15.1&rurl=http%3A%2F%2Fwww.youtube.com%2Fwatch%3Fv%3D08vtXskqpRs&tit=Sexually+Transmitted+Diseases&c=11&sigr=11avk8uhb&&tt=b

Entitled: Sexually Transmitted Diseases: Introduction

4) http://www.medicinenet.com/stds_pictures_slideshow/article.htm

Entitled: STD's Pictures Slideshow: Facts about Sexual Transmitted Diseases.

The participants found the Film Presentation extremely interesting and informative and had an opportunity to make comments about the films. Bishop Joseph H. Bell, Sr., Pastor of Bethel Holy Church and a retired New York City Board of Education middle school principal even remarked that there was information disseminated in the Film Presentation concerning teenage pregnancy and sexually transmitted diseases (STD's) that even he did not know. And so, this Bethel Holy Church Film Presentation and Public Forum presented ample opportunity to become aware of Washington Height's pandemic teenage pregnancy and sexually transmitted disease problem.

Overall, the Bethel Holy Church Site members made exceptional observations and commentary about the Film Presentation and stated that they were all greatly disappointed that more Bethel Holy Church adolescents and parents, including Washington Heights community adolescents and parents, did not get an opportunity to watch the Film Presentation and participate in the Public Forum. The Site Team members and Bethel Holy Church leadership did conclude that the increase in teenage pregnancies and sexually transmitted diseases (STD), especially in the Washington Heights community, was serious enough to warrant providing a Sexuality Education training program with a focus on Sexual Abstinence with a Biblical Focus strictly dependent upon having a sufficient number of adolescents and parents who attend the program.

It was also suggested by members of the Site Team that we contact the New York City Department of Corrections, the New York City Department of Youth and

Community Development, the Human Resource Administration/Department of Social Services, the New York City Administration of Children Services, and the New York Administration of Children and Family Services to see if it was possible for their organizations to mandate and/or persuade community adolescents and parents to attend the Bethel Holy Church/ Washington Height's Community's *Teenagers with Truth, Values, and Understanding Sexual Abstinence Education Program* in exchange for receiving New York City organizational services (See Appendix A for New York City organizational letters). I felt that this action was a terrific idea and would definitely serve to help meet our goals and objectives in the program and would help to increase program participant attendance.

As a matter of fact, on Friday, November 9th 2012, a program administrator, Debbie Taylor, acting under the authority of the New York City Commissioner of Youth and Community Development, Jeanne B. Mulgrave, who both had additional questions concerning our Sexual Abstinence Education Program, contacted me. Ms. Taylor informed me that the Department of Youth and Community Development could not mandate Washington Heights Community adolescents and parents to participate in the program, but that they could "pass the word" by distributing our Sexual Abstinence Film Presentation and Public Forum Flyers (See Appendix A), conveying awareness and communicating appropriate information to community residents, programs, agencies, and schools that our Sexual Abstinence Education Program was to about to be implemented.

In conclusion, the hopeful implementation of Bethel Holy Church's Sexual Abstinence Educational Program entitled, *Teenagers with Truth, Values, and Understanding* has always and will depend upon the private foundational funding

awarded and having an adequate number of church and community participants (adolescents, ages 13 – 16 years old and parents) participate in the program. Based upon the Site Team members and Bethel Holy Church leadership's immediate recognition and perception that this Sexual Abstinence Education Program is indeed vital and necessary for the Washington Heights community, we are hopeful that funding and adequate participant numbers will ensue.

Goal 2 was to develop and build a proficient team to implement Bethel Holy Church Sexual Abstinence Education program with the following strategies:

Strategy 1: Generate suitable selection criteria to be met by Bethel Holy Church Sexual Abstinence Education program administrators and teaching personnel.

Additionally, health professionals utilized by the Bethel Holy Church Sexual Abstinence Education program should meet the same selection criteria, including conforming to the following requirements:

- a) Bethel Holy Church Sexual Abstinence Education Program administrators, teaching personnel, health professionals and staff must profess a relationship with the Lord Jesus Christ and steadfastly hold a Christian faith tradition.
- b) All personnel must live in accordance with Christian standards and live an appropriate and holy lifestyle modeled after our Lord and Savior Jesus Christ.
- c) Bethel Holy Church Sexual Abstinence Education Program administrators, teaching personnel, and health professionals should have adequate ministerial teaching experience and be capable of explaining spiritual concepts and principles derived from Holy Scripture.
- d) Bethel Holy Church Sexual Abstinence Education Program administrators, teaching personnel, and health professionals should have adequate teaching experience and be fully capable of explaining biological concepts and principles related to biological

science and have some familiarity with other inter-disciplinary human sciences such as psychology, physics, and chemistry.

Strategy 3: Decide exactly which health professionals should engage the Bethel Holy Church 13 to 16 year olds in the Bethel Holy Church Sexual Abstinence Education Program. The choices will include medical doctors, nurses, psychologists, and various college/high school science educators.

Evaluation of Goal 2: Qualitative analysis in the form of a simple questionnaire, or survey will be given to church and community residents to ascertain whether or not the new Sexual Abstinence Education program health professionals are proficient in getting the Sexual Abstinence Program message across.

Results Narrative of What Occurred (2):

Most of the administrative and teaching staff selected for Bethel Holy Church's Sexual Abstinence Education program were carefully chosen based on Christian spiritual teaching experience, prior teacher's training and/or professional excellence, the ability to effectively communicate key ideas and concepts, the ability to maintain quality relationships with youth, adolescents, and adults, and most importantly, exhibiting adequate Christian spiritual growth and maturity.

According to **Strategy 1**, all Bethel Holy Church Sexual Abstinence Education program administrators and teaching personnel met specific criteria such as having a professed relationship with Our Lord and Savior Jesus Christ and remain steadfast to the Christian faith tradition. Additionally, current health professionals utilized by the Bethel

Holy Church Sexual Abstinence Education program do have an acknowledged relationship with Our Lord and Savior Jesus Christ.

As can be noted and discerned, all personnel live in accordance with Christian standards and live an appropriate and holy lifestyle modeled after our Lord Jesus Christ. Nothing has been discerned, or made obvious as to cause questions in the standard of living and behavior modeled after Our Lord Jesus Christ. Moreover, all Bethel Holy Church Sexual Abstinence Education Program administrators, teaching personnel, and health professionals have adequate ministerial teaching experience and are capable of explaining spiritual concepts and principles derived from Holy Scripture.

Finally, according to **Goal 2, Strategy 1, subordinate level points, a through d**, all Bethel Holy Church Sexual Abstinence Education Program administrators, teaching personnel, and health professionals have adequate teaching experience and are fully capable of explaining biological concepts and principles related to biological science, and have some familiarity with other inter-disciplinary human sciences such as psychology, physics, and chemistry.

During one Site Team Meeting # 4 held on Sunday, September 16, 2012, there were approximately eleven Site Team members present and we discussed a range of issues from the two texts that all administrators and sexuality educators need to purchase in order to become qualified, responsible, and effective sexuality educators, the Film Presentation and Public Forum date, and the approximate date of implementation for *Bethel Holy Church's Teenagers with Truth, Values, and Understanding Sexual Abstinence Education program*. I also mentioned the need for the Site Team members present to meet twice a month, instead of once per month, for the next 3-4 months in

order to properly implement the Sexual Abstinence Education Program and thoroughly exchange cognizant and necessary information in a timely fashion. I expressed to the Site Team that I would develop a calendar outlining and displaying the dates for our future meetings and special events. The calendar was emailed as follows and expressed in the Site Team Meeting Agenda dated, September 16, 2012, and cited in Appendix A:

Fig. 3.1 Illustrates Bethel Holy Church's Demonstration Project Site Team Meeting Schedule and Special Events Calendar, September 2012 – April 2013 (Below)

**Site Team Meeting Schedule and Special Events Calendar
September 2012 – April 2013**

Date	Task/ Activity	Tools/Necessary to complete task	Person Responsible
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During 09/2012	<p><u>Goal 1:</u> Begin to raise Church and Public Awareness</p> <p><u>Site Team Meeting #4, Sunday @ 3:00 pm</u></p> <p>Begin Strategy 1: Make flyers announcing the Bethel Holy Church film presentation and public forum</p> <p><u>WEEK OF 9/24/2012</u></p> <p>Strategy 2: Visit Harlem Hospital and Columbia-Presbyterian health professionals.</p> <p>Strategy 3: Go into the public middle schools in the Washington Heights area and engage students and faculty</p>		Site Team members will visit special locations in September 2012
09/16/2012			
09/30/2012	<p><u>Site Team Meeting #5, Sunday @ 3:00 pm</u></p>		
Date	Task/ Activity	Tools/Necessary to complete task	Person Responsible

10/20/2012	<u>Implement Strategy</u> <u>4:</u> Actual Bethel Holy Church Film Presentation and Public Forum	Teenage Pregnancy and Sexually Transmitted Disease Film and Public Forum	Site Team Members - Antoine Glass and myself - The rest of the Site Team will be present to assist, if possible.
10/21/2012	<u>Site Team Meeting #</u> <u>6, Sunday @ 3:00 pm</u>		
11/04/2012	<u>Site Team Meeting #</u> <u>7, Sunday @ 3:00 pm</u>		
IMPLEMENT	BETHEL HOLY PROJECT	CHURCH	DEMONSTRATION
11/26/2012	MON. ESSENTIAL TEACHER TRAINING 6:00 PM		

Date	Task/ Activity	Tools/Necessary to complete task	Person Responsible
12/02/2012	<u>Site Team Meeting # 10, Sunday @ 3:00 pm</u>		
12/08/2012	Second (2 nd) Bethel Holy Church Film Presentation and Public Forum	Teenage Pregnancy and Sexually Transmitted Disease Film and Public Forum # 2	Site Team Members- Sydney Pruitt-Fraser Antoine Glass and myself.
12/14/2012	Meeting with New York State Assemblyman Keith Wright at the Harlem State office		
12/16/2012	<u>Site Team Meeting # 11, Sunday @ 3:00 pm</u>		
12/24/2012	MON. ESSENTIAL TEACHER TRAINING		
1/21/2013	MON. ESSENTIAL TEACHER		

	TRAINING		
2/2013	MON. ESSENTIAL TEACHER TRAINING		
3/2013	MON. ESSENTIAL TEACHER TRAINING		
4/2013	MON. ESSENTIAL TEACHER TRAINING		

Goal 2, Strategy 2, states to decide exactly which health professionals should engage the Bethel Holy Church 13 to 16 year olds in the Bethel Holy Church Sexual Abstinence Education Program. The choices will include medical doctors, nurses, psychologists, and various college/high school science educators.

I asked medical nurses employed at New York-Presbyterian - Weill Cornell Medical Center to participate in the Film Presentation-Public Forum taking place on October 20, 2012. Additionally, I visited Harlem Hospital and solicited assistance from the medical nursing staff there.

Medical doctors were also invited to participate in the initial presentation and throughout the Sexual Abstinence Education Program occurring at Bethel Holy Church to convey their medical knowledge, expertise, and understanding, especially pertaining to areas of Reproduction, Anatomy, Physiology, and Sexual Transmitted Diseases in order to make the Sexual Abstinence Education Program more sustentative and complete.

I was contacted by an administrator from New York-Presbyterian - Weill Cornell Medical Center Community Education program who informed me that they would not mind speaking and participating in our Sexuality Education Film Presentation and Public Forum, but this administrator informed me that educators at New York-Presbyterian - Weill Cornell Medical Center Community Education program strictly believe in disseminating ‘medically accurate information’, which includes advocacy for Comprehensive Sexuality Education, or Safe –Sex education. This understanding would strongly conflict with Bethel Holy Church’s Sexual Abstinence Education Program and faith-belief system. The administrator, whose name was Eileen, then politely advised me to contact the Parish Nurse program.

Evaluation of Goal 2: Qualitative analysis in the form of a simple questionnaire, or survey will be given to church and community residents to ascertain whether or not the new Sexual Abstinence Education program health professionals are proficient in getting the Sexual Abstinence Program message across.

Ideally, **Goal 3** was to renovate and increase building space at Bethel Holy Church to accommodate an effective classroom environment, including the following strategies:

Strategy 1: Collaborate with other area church organizations.

Strategy 2: Research the possibility of procuring a building to house the Sexual Abstinence Education learning/ teaching environment.

Strategy 3: Identify prospective organizations and agencies that will rent/sell space to provide a positive Sexual Abstinence Educational learning environment for adolescent development.

Strategy 4: Survey adolescents about what they would like to see displayed and utilized in a Sexual Abstinence Educational learning environment

Evaluation of Goal 3: Qualitative analysis in the form of a simple questionnaire, or survey will be given to church and community residents to simply ascertain whether or not the new Sexual Abstinence Education Demonstration Project learning space is sufficient for housing the learning environment.

Results Narrative of What Occurred (3):

According to **Goal 3**, which entails renovating and increasing building space at Bethel Holy Church to accommodate an effective classroom environment, the most current renovation occurring at Bethel Holy Church is repairing a large fallen section of the church roof that had previously caved-in onto the pew area. This repair is vital for the safety and security of all parishioners and guests attending the church.

As of early September 2012, before work officially began on the church roof, New York City building contractors inspected Bethel Holy Church's damaged roof and found Asbestos, an extremely dangerous carcinogen that needs to be removed before any concrete repair work can be performed. The initial cost of only repairing the outer and

inner sections of the entire roof was \$40,000. Now, to also remove the Asbestos, an additional \$30,000 will be required, including \$25,000 additional repair work on the roof. Moreover, the water damage done to underlying rooms, structures, and appliances is estimated at \$11,000. The total cost of repair work currently exceeds \$105,000, of which Bethel Holy Church has already paid \$70,000.

This repair work is a major concern for Bethel Holy Church leadership and has been a vital aspect for church activities to continue, including the implementation of Bethel Holy Church's Sexual Abstinence Education Program, *Adolescents with Truth, Values, and Understanding*. Of course, more financial assistance is necessary as church building repairs are slowly taking place.

Interestingly, I forwarded three (3) more Letters of Interest/Inquiry (LOI's) for grant funding requests to the Norman Foundation located in New York, New York, the Hyde and Watson Foundation, located in Warren, New Jersey, and the Achelis and Bodman Foundations located in New York, New York. I received a cordial response from Grants Administrator, Ms. Sarah Kalra, of the Hyde and Watson Foundation who informed me that Hyde and Watson does not award general project grants for any project activity like Sexual Abstinence Education.

However, according to Ms. Kalra, the Hyde and Watson Foundation does award Capital Improvement Grants, or grants that fund,

the addition of a permanent structural improvement or the restoration of some aspect of a property that will either enhance the property's overall value or increases its useful life. Although the scale of the capital improvement can vary, capital improvements can be made by both individual homeowners and large-scale property owners.⁸⁹

⁸⁹Investopedia, "Capital Improvement: Definition of Capital Improvement", <http://www.investopedia.com/terms/c/capitalimprovement.asp#ixzz2D5e0ZGch> (accessed 12/07/2012).

I informed Ms. Kalra that Bethel Holy Church is indeed currently undergoing vast capital improvement projects, especially repairing the damaged (and still dangerous) roof that recently collapsed and almost killed a church deacon while he was cleaning. After mentioning our important renovations and Capital Improvement projects, Ms. Kalra, the Hyde and Watson grant administrative professional said that she would forward me Hyde and Watson Guidelines, so that we could submit a proposal for the opportunity for Bethel Holy Church to obtain Capital Improvement grant funding.

I also received a response from the Norman Foundation, located in New York, New York, via email, who informed me that although our project addressed important issues, it did not fit within Norman Foundation's funding guidelines. However, the Norman Foundation did communicate that they hoped that the Bethel Holy Church Sexual Abstinence Education Program was able to obtain support elsewhere.

We received one of our final foundational responses from a New York City private foundation that we were hoping would graciously fund our Sexual Abstinence Education Program, the New York Community Trust, who stated that they read our Sexual Abstinence Education grant proposal for adolescents and parents with interest, but that this grant organization did not have enough resources, or funds to financially assist all of the competitive grant requesters available (See Appendix A).

Strategy 1 has stated to collaborate with other area church organizations, especially to get 13 to 16 year old adolescents in these local community churches to

participate in Bethel Holy Church's Sexual Abstinence Education program. The need for Christian churches to pray and collaborate together in ministry cannot be understated, especially during this time of moral, social, and economic upheaval. Christians definitely need to pray for one another as well as praying for our families and loved ones. Most importantly, our children, and of course, adolescents and parents need prayer, direction, and guidance since it seems apparent that the love of God has waxed cold (Matthew 24:12 KJV).

I visited *St. John's Baptist Church* located at 448 W. 152nd Street, New York, New York 10031, pastored by Rev. Dr. John L. Scott and Rev. Dr. Scott has taken a keen interest in Bethel's Sexual Abstinence Education Program. The pastor has expressed to me that he would like to see something like Bethel's Sexual Abstinence Education Program also implemented at St. John's Baptist Church. Rev. Dr. Scott indicated that he would send his adolescents and their parents over to Bethel when the program begins.

I have visited two other pastors in the same church location at 914 St. Nicholas Avenue, New York, New York 10032, Rev. Dr. Samson Slobert, a Liberian born Pentecostal minister who serves as the spiritual leader and President of the United African Congress (UAC) and pastor of the *Pentecostal Bibleway Outreach Mission* and Rev. Miguel Delbois, pastor of *Andando Por Fe, No Por Vista Iglesia* (Walking by Faith, Not by Sight Church). They both indicated that they would like to participate in Bethel Holy Church's Sexual Abstinence Education Program and would send their adolescents and parents to also participate in the Sexual Abstinence Education Program.

I also gave Miguel Delbois, Pastor of *Andando Por Fe, No Por Vista Iglesia* (Walking by Faith, Not by Sight Church), the associate pastor and congregants of Rev.

Dr. Sampson Slobert's church, Senior Priest of the *Church of the Intercession* whose name is Father Berto, Rev. Dr. John L. Scott, Pastor of *St. John's Baptist Church*, and a deacon performing various church responsibilities at *Greater File Baptist Church*, Sexual Abstinence Education Film Presentation and Public Forum Flyer announcements. Most of the pastors and congregants indicated that they would send Sexual Abstinence Education program participants, and inform their church membership concerning the Sexual Abstinence Film Presentation and Public Forum.

A life-long friend of mine, Rev. Kevin T. Hodge, an Evangelist at *St. John's Baptist Church* located 448 W. 152nd Street, New York, New York 10031, explained to me that he knew Rev. Elder Donnell Harper, pastor of *New Covenant Holiness Temple* located at 1801 Amsterdam Avenue, 148th Street, New York, New York 10031. *Bethel Holy Church* has a personally long-standing and close relationship with *New Covenant Holiness Temple*. Bethel's pastor, Bishop Joseph H. Bell, Sr. and Bishop Kenneth Robinson, New Covenant's former pastor and the United Holiness Church's Vice-President of the General Church have a very close-knit friendship with one another.

And so, Rev. Kevin and I went to see Rev. Harper at the church and we both informed him about the Sexual Abstinence Education Program's potential implementation for adolescents, ages 13 -16 years, and parents, and the upcoming Bethel Holy Church Film Presentation and Public Forum on Saturday, October 20th. Rev. Harper keenly and joyously conveyed to us that he felt that this Sexual Abstinence Education Demonstration Project was an absolutely wonderful idea and is something that is sorely needed in the community. He also expressed that he loved the idea that parents were also being trained and educated in Sexuality Education with a Biblical focus

because this type of understanding is sorely needed, especially with adolescents. Rev. Harper told Rev. Kevin and I that although he had an important engagement with his family on Saturday, October 20th, and could not make the Film Presentation and Public Forum himself, that he make sure the adolescents and parents were informed concerning this important event.

To summarize then, I visited the following neighboring churches to inquire if they desired their adolescents and parents to participate in Bethel Holy Church's Sexual Abstinence Education program. A summary of these neighboring churches that indicated that they would participate in *Bethel Holy Church's Sexual Abstinence Education Program* includes:

- 1) *St. John's Baptist Church*....443 West 152nd Street, New York, NY 10031
(212) 283-2648
Pastor: Rev. Dr. John L. Scott
- 2) *Pentecostal Bibleway Outreach Mission, Inc.*,...914 St. Nicholas Ave. New York, NY,10032
Pastor: Rev. Dr. Samson N. Slobert, Sr.
- 3) *Andando Por Fe, No Por Vista (Walking by Faith, Not by Sight) Church*....
914 St. Nicholas Ave., New York, NY 10032
(646) 229-0282
Pastor: Rev. Miguel Delbois
- 4) *Church of the Intercession*.....550 West 155th Street, New York, NY 10032
(212) 283-6200
Rev. Dr. Jerry Keucher, S.T.M., Bishop's Vicar
Currently, Rev. Bertho, and formerly, Rev. Dr. José R. Gándara Perea, S.T.L.,
Priest-in-Charge
- 5) *Greater File Chapter Baptist Church*.....505 West 155th Street, New York,
NY 10032
(212) 283-1070
Pastor: Rev. Jasper Simmons

- 6) *New Covenant Temple Church United Holiness Church*....1805 Amsterdam Avenue, New York, NY 10031
(212) 926-4626
Fmr. Pastor: Bishop Kenneth A. Robinson/ current pastor: Rev. Donnell Harper

And of course, my church

- 7) *Bethel Holy Church, Mt. Sinai Holy Church of America, Inc.*.....922 St. Nicholas Avenue, New York, NY 10032
(212) 283-9407
Pastor: Bishop Dr. Joseph H. Bell, Sr.

Strategy 4: Survey adolescents about what they would like to see displayed and utilized in a Sexual Abstinence Educational learning environment.

In terms of implementing **Goal 3, Strategies 2 & 3**, research the possibility of procuring a building to house the Sexual Abstinence Education learning/ teaching environment and identifying prospective organizations and agencies that will rent/sell space to provide a positive Sexual Abstinence Educational learning environment for adolescent development, there simply isn't enough funds to purchase, or to rent a building to house educational activities to host the Bethel Holy Church's Sexual Abstinence Education Program. I believe these ideas are admirable, but not feasible at the present time, considering that most of the current expenditures for Bethel Holy Church have gone towards repairing the roof and this endeavor is certainly very expensive.

Results Narrative of What Occurred (4):

Goal 4 was to develop and implement an educational program at Bethel Holy Church focusing on (Sexual) Abstinence Education for 13 to 16 year olds designed to curtail teenage pregnancy and sexual transmitted disease.

Strategy 1 entailed implementing a (Sexual) Abstinence Education Plan and Program that teaches and disseminates an appropriate understanding of Sexual Abstinence Education to 13 to 16 year- olds. Parents and guardians will extensively learn and participate in support of their children. This Sexual Abstinence Educational teaching will incorporate an all-embracing spiritual and Biblical focus in conjunction with knowledge and understanding derived from various scientific, specifically biological and human development disciplines.

Strategy 2 develops Sexual Abstinence Education content and goals and objectives for the program.

Strategy 3 develops a spiritually based and Biblically focused Sexual Abstinence Education lesson plan.

Strategy 4 also develops a Sexual Abstinence Education teacher training curriculum and manual.

Strategy 5 continues to raise community and public awareness about the prospective Sexual Abstinence Education Program at Bethel Holy Church by talking with community residents and posting viable Sexual Abstinence Education marketing materials.

In **Strategy 6**, Site Team members visited private school and Catholic educational institutions and inform them about the prospective Sexual Abstinence Educational Program occurring at Bethel Holy Church. The Site Team will form relationships with supportive administrators and school personnel.

Strategy 7 involved collaborating to write a grant proposal to appropriate government and/or foundation funding for this Sexual Abstinence Education Demonstration Project. With the supportive efforts of my church pastor, Bishop Joseph H. Bell, Sr. and his son, Associate Pastor, Joseph H. Bell, Jr., I wrote three (3) Demonstration Project grant proposal applications to three New York City based private foundations whose primarily focus is to give financial support for community-based projects centered in the New York City metropolitan area which have a demonstrable positive impact in New York City communities, or New York City, in general.

These three (3) Demonstration Project Proposals, sent via the United States Postal Service, utilized the New York/New Jersey Common Application Form along with the appropriate attachments and were officially sent on Wednesday, September 26, 2012. Additional Demonstration Project Proposal applications for funding have been subsequently sent.

Evaluation of Goal 4: Qualitative analysis in the form of a simple questionnaire, or survey will be given to church and community residents to ascertain whether or not this Sexual Abstinence Education Demonstration Project has been successful in disseminating the educational content and meeting the goals and objectives of the program.

Subsequent current statistics from the New York City Office of Mental Health and

Hygiene for the Washington Heights area will also reveal if desired objectives have been achieved.

A cumulative (every 4 months) and a summative (once per year) evaluation will be given to assess whether or not the Sexual Abstinence Education Demonstration Project has indeed been successful giving participants an opportunity to make informative suggestions to the program.

CHAPTER 4

THE IMPLEMENTATION OF THE PROJECT

The implementation of the Sexual Abstinence Education Program Demonstration Project for the Bethel Holy Church, formally called *Teenagers with Truth, Values, and Understanding* was definitely a formidable undertaking and contraindicated with much

opposition not only from a secular perspective, but unfortunately, from what I perceive as an ecclesiastical perspective as well. Initially, many of the church pastors that I visited and spoke with superficially thought the idea of training their adolescents, including parents, in Sexual Abstinence Education with a Biblical focus was a fantastic idea and outwardly stated their enthusiasm for such an important Demonstration Project.

However, when the opportunity presented itself to have the Bethel Holy Church Sexual Abstinence Education Film Presentation and Public Forum and six (6) other neighborhood churches were invited to participate on October 20, 2012, no one attended, but fourteen (14) members of Bethel Holy Church with two (2) neighborhood guests.

Many of the Washington Heights Community's scholastic middle and high schools that I visited also thought the Sexual Abstinence Education Program idea was fantastic, but unfortunately, not one teenager or parent from these Washington Heights public middle and high school schools attended the Sexual Abstinence Film Presentation and Public Forum. Perhaps these individuals had other priorities, or consider Sexual Abstinence Education with a Biblical focus unimportant. Although many people have an overwhelming knowledge of God, including having knowledge of God's requirements, many individuals and their teenage children lack the desire to participate and are resistant to attend a Christian-based educational program and receive this type of beneficial training. Why does this action take place?

Most individuals readily acknowledge the pervasive need for the implementation of such an important Sexual Abstinence Educational Program, having observed a growing increase in teenage pregnancy and sexually transmitted disease rates in the Washington Heights community. Washington Heights Community residents may have

other needs and priorities and can possibly consider learning about Sexual Abstinence unimportant. However, the increase in teenage pregnancy and sexual transmitted disease statistics convey another story.

Because the New York City Department of Education has implemented a Comprehensive Sexual Education Program in the public school system, many teenagers may be currently embracing this understanding concerning the 'Safe-sex' modality. Of course, encouraging teenagers to have 'Safe-sex' will certainly encourage and entice these self-same adolescents to engage in sexual promiscuity before marriage.

And so, the Bethel Holy Church/ Washington Heights Community Sexual Abstinence Education Program called *Teenagers with Truth, Values, and Understanding* could not be implemented due to a lack of adequate funding through private foundational support. Most of us at Bethel Holy Church sincerely believe in what we are doing in our attempt to minimize teenage pregnancy and sexual transmitted disease and change teenage sexual behavior in the Washington Heights Community, before it is too late. Hopefully, if appropriate funding manifests in the very near future, we will definitely implement this Sexual Abstinence Education Demonstration Project for the benefit of the Christian church and the Washington Heights Community.

CHAPTER 5

RESEARCH QUESTIONS

These Research Questions were originally suggested in the Demonstration Project Proposal:

A. Historical Research and Analysis

1) Within the Washington Heights community, has there been any effort (s) by the education community to utilize Sexual Abstinence Education in order to curtail

pregnancy and the transmission of sexually transmitted diseases among adolescents? 2)

To what extent and how successful were these efforts? 3) If these efforts were not successful, what prevented these Sexual Abstinence Educational efforts from being successful?

4) Historically, has Bethel Holy Church or any other church in the Washington Heights Community advocated Sexual Abstinence Education and to what extent? 5) Was there a distinct difference between church Sexual Abstinence Education and secular community Sexual Abstinence Education advocacy? 6) What historical aspects of Sexual Abstinence Education in the Washington Heights community need to be recovered, emphasized, or re-framed i.e., understood in new, emancipatory ways?

B. Biblical Research and Analysis

1) From a church and biblical perspective, has Bethel Holy Church adequately made its spiritual/ biblical way of life and teachings known and understood within the wider community and what biblical themes, understanding, or passages have been neglected or misunderstood so as to contribute to the persistence of the increase in pregnancy and transmission of sexually transmitted diseases among adolescents?

2) How can these spiritual/ biblical perspectives be recovered or re-interpreted in fresh ways to undergird persons or goals involved in Sexual Abstinence Education? 3) What new hermeneutical or critical methodological approaches are available to take to shed better light on the situation, or to open new options for those within Bethel Holy Church?

C. Theological Research and Analysis

1) Is it necessary for Bethel Holy Church to engage in recovery, renewed emphasis, clarification, or reconstruction of doctrines so that an accurate understanding and

perception of Sexual Abstinence Educational tenets can occur to enable this Demonstration Project to be successful? 2) Can the educational ministry that occurs at Bethel Holy Church, including new spiritual and theological insights that we have discovered guide or illuminate this Sexual Abstinence Education Demonstration Project?

D. Analysis of Spiritual Life and Practice

1) Can spiritual life praxis and traditions of worship and ritual function to enable and empower this Sexual Abstinence Education Project? 2) How can we integrate this understanding or challenge them in this Demonstration Project? 3) What spiritual growth does this Sexual Abstinence Education Project require of myself, the individuals involved, and the congregation?

Research Questions Narrative:

A. Historical Research and Analysis Narrative

Visiting neighborhood churches and schools in the Washington Heights Community and talking with church leaders and school administrators, as far as I can tell, there has never been a viable attempt to institute a Sexual Abstinence Education Program in either venue. Recently, within the academic school environment, after the end of the Spring 2011 term, Mayor Michael Bloomberg mandated that the New York City

Department of Education implement and teach Comprehensive Sexuality Education in all New York City public schools beginning during the Fall 2012 term. ^(90, 91)

Answering the question if Bethel Holy Church, or any other church in the Washington Heights Community advocated Sexual Abstinence Education and to what extent, I was informed that Bethel Holy Church's First Lady, now Bishop Mother Minerva R. Bell, desired to implement a Sexual Abstinence Education Program, approximately 10 - 15 years ago, and possibly, during a longer period of time, and made a valiant effort to develop such a program, but for some reason, this effort never seemed to materialize. Additionally, no other church in the Washington Heights Community that I am familiar with has attempted to implement and develop a Sexual Abstinence Education Program, a sexuality education program, nor have I ever heard any Christian church congregation blatantly mention the need for Christians to be Sexuality Abinent-until-marriage in God's sight. My question then becomes, why not???

Interestingly, having been brought to Bethel Holy Church initially as a 5 year- old youngster by my older cousin, Sister Ainlee Gordon, I was not adequately exposed to, or trained in Christian spirituality, nor did I properly understand the Christian spiritual and theological paradigm. Afterwards, when I was 13 years old, I actively became involved in the Catholic faith-tradition and continued in this setting until after my first two years in college. Still feeling a rousing internal void and continuing to actively seek God, I became involved in a Protestant Christian fellowship and a group bible study and it was

⁹⁰New York City Department of Education, Office of School Wellness Programs, "Sexual Health Education in Middle and High Schools", <http://schools.nyc.gov/NR/rdonlyres/44111047-BCA9-43D0-9744-1279DDBF3EB9/116500/SexualHealthEducationReferenceSheet2.pdf> (accessed 12/03/2012) and

⁹¹The Nation, "Sex, Lies and Michael Bloomberg", article by Anna Lekas Miller, dated August 11, 2011, <http://www.thenation.com/blog/162708/sex-lies-and-michael-bloomberg#> (accessed 12/03/2012).

then that I began to understand the need, through studying Holy Scripture, to be Sexually Abstinent in order to be in righteous relationship and fellowship with God Almighty.

But, unfortunately, no Catholic church mass and religious training, including my current Protestant Pentecostal church, Bethel Holy Church, ever vocally impressed upon me the need to be Sexually Abstinent. Studying Holy Scriptures and God's righteous requirements implied and conveyed the need to be Sexually Abstinent to satisfy God's holy and righteous requirement, but I was never trained and taught by church leadership and teachers, or encouraged, nor motivated by church leadership and teachers to be Sexually Abstinent-until-marriage. Perhaps, this understanding is taken for granted by all Christian parishioners. Apparently, until this Sexual Abstinence Education Program called *Bethel Holy Church/Washington Height's Community's Teenagers with Truth, Values and Understanding* recently surfaced, Sexual Abstinence-until-marriage has still not been vocally and actively proclaimed, discussed, or emphasized in the church environment.

And so, according to an *Historical Research and Analysis* question evaluation critique, and more specifically, according to my Demonstration Project's Research Claim and related Research Questions initially annunciated on page 10 and finally expressed on page 27 of this Demonstration Project, we can humbly surmise based upon the inclusive research and evidence presented that there are distinct differences between a Christian church Sexual Abstinence Education Program and a secular scholastic Sexual Abstinence Education Program, if we observe and take heed that a Sexual Abstinence Education Program taken in context with a Biblical focus and framework are more effective than a regular Sexual Abstinence Education Program lacking a Biblical focus.

Moreover, we can also humbly surmise and project that a Christian-based Biblically focused Sexual Abstinence Education Program is not only more successful than a secular - based scholastic Sexual Abstinence Education Program, but supersedes Comprehensive Sex Education Program tenets, ideologies, and philosophies since it has been shown that the teenager, or individual, strongly, “gains an internalized commitment when combining clear messages about behavior with strong moral and logistical support for the behavior sought.”⁹² Now, even though recent substantial evaluative assessments on Sexual Abstinence Education Programs with a Biblical focus versus general scholastic Sexual Abstinence Education Programs lacking a Biblical focus have not been performed, and perhaps, should be performed and compared, we know that Sexual Abstinence Education Programs with a Biblical focus are more effective in maintaining a Sexual Abstinence commitment for teenagers. In the final analysis, the numbers can and will speak for themselves.

Notwithstanding, and in review, all aspects of Sexual Abstinence Education in the Washington Heights community need to be recovered, emphasized, or re-framed i.e., understood in new, emancipatory ways if we seek to reach a new improved, understanding and accept that a Christian-based Biblically focused Sexual Abstinence Education Program is the best and most adequate approach to take to change our children’s sexual behavior. Additionally, our schools should adopt the Christian-based Biblically focused Sexual Abstinence Education Program for our children’s benefit and well-being, realizing that this distinction may be sufficient ground for re-allowing and re-

⁹²Kristen Bailly, ed., *Sex Education*, San Diego, CA: Thompson Gale Publishers, 2005, 60.

introducing faith-based tenets (especially Holy Scripture and Prayer) back into our scholastic educational environment.

B. Biblical Research and Analysis Narrative

To the best of our ability and effort, Bethel Holy Church, from a church and Biblical perspective, has definitely made its spiritual/Biblical way of life and teachings known and understood within the wider community. We believe that God is Holy and he has commanded us to be holy (Leviticus 20:7, I Peter 1:16 KJV). This understanding is part of what we preach and wholly and entirely what we live by. The Bethel Holy Church leadership and Bethel's ministers, when preaching and ministering, in the contexts of Christian church fellowship, within, and through the Christian evangelical framework, when ministering without, consistently emphasize the need to live right in God's sight and in humanity's observance in order to be effective godly witnesses of the Gospel of Jesus Christ. Fortunately, this understanding also applies to the Bethel Holy Church lay congregation.

However, as stated before, (and this point is rather subjective), I believe that all aspects of Sexual Abstinence Education in the church and the Washington Heights community need to be recovered, emphasized, or re-framed i.e., understood in new, emancipatory ways. In other words, we, at Bethel Holy Church need to be exude and exhibit open and transparent clarity when conveying our Sexual Abstinence-until-marriage stance, including the Sexual Abstinence Education paradigm, so that others will absolutely have that understanding and be certainly clear what God Almighty has mandated, knowing and understanding precisely where we stand.

What does this understanding exude and exhibit open and deliberate clarity when conveying our Sexual Abstinence-until-marriage stance, including the Sexual Abstinence Education paradigm, so that others have this understanding and be absolutely clear what God Almighty has mandated, signify? In other words, when church leadership, ministers, and lay congregation exude and exhibit open clarity when conveying our Sexual Abstinence-until-marriage stance, what does this action entail?

First of all, relative to the Biblical research and analysis framework, and including the subsequent theological analysis and perspective, the Sexual Abstinence Education training occurring at Bethel Holy Church must be integrally coordinated with understanding what it means to be a “born again” believer in Christ Jesus, a vitally important Biblical precept and teaching in Christianity. We must primarily understand who and what we are as believers and followers in Jesus Christ in order to be successful in this Sexual Abstinence paradigm and to be successful in walking the Christian “Way”, in general.

A proper example would be to ask: What if Jesus Christ was confused about his identity, or exhibited ambiguous, dysfunctional behavior – both spiritual and worldly behavior, concurrently? With this type of identity crisis and behavioral confusion, could Jesus Christ be successful in carrying out God’s Plan of Redemption? In the final analysis, would Jesus Christ be victorious on the Cross of Calvary?

Jesus Christ was able to be successful and victorious carrying out God’s Plan of Redemption because Jesus knew who and what he was, where he came from, and where Jesus was going. Therefore, Jesus Christ had definite spiritual identity, even as a baby. As Jesus himself stated, “I came forth from the Father, and am come into the world:

again, I leave the world, and go to the Father (John 16:28 KJV).” And so, like Jesus Christ, knowing who and what we are in God through Christ Jesus, or knowing our Christian spiritual identity is an absolute imperative in order to be successful with this Sexual Abstinence paradigm and to successfully navigate this life.

The term “born again”, as annunciated and explained by Jesus Christ himself, is derived from the Greek term, *gennao anothēn* ⁹³, meaning “begotten, or born from above.” In a night-time conversation with the Pharisee, Nicodemus, who acknowledges that Jesus is a man that definitely comes from God because no person can do the things that Jesus has done unless God is with him, and immediately,

3 Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. **4** Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? **5** Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. **6** That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. **7** Marvel not that I said unto thee, Ye must be born again. **8** The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit. **9** Nicodemus answered and said unto him, How can these things be? **10** Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things? **11** Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness. **12** If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things? **13** And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven. **14** And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: **15** That whosoever believeth in him should not perish, but have eternal life. **16** For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. **17** For God sent not his Son into the world to condemn the world; but that the world

⁹³James Strong, *The Strongest Strong's Exhaustive Concordance of the Bible*, rev. by John R. Kohlenberger and James Swanson, Definition of the KJV words, “Born Again”, Greek Concordance Reference #'s (1080 + 509), (Grand Rapids: Zondervan Publishing), 2001.

through him might be saved. **18** He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. **19** And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. **20** For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. **21** But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God (John 3: 3-21 KJV).

As Jesus Christ was “begotten from above” when the Holy Spirit of God overshadowed the Virgin Mary (Luke 1:35 KJV), making Jesus Christ not only the True Son of God, but also making Jesus Christ a human being since he was born of a human mother, Mary. In other words, Jesus Christ resulted in what is theologically known as the “hypostatic union”, where according to New Advent Catholic Encyclopedia, “*Hypostasis*, means, literally, that which lies beneath as the basis or foundation.”⁹⁴ And so, Jesus Christ has two (2) underlying natures: both human and divine, concurrently.

And so, we were already born human beings, however when we were initially born in the flesh, through our biological birth, we were born imperfect (Psalm 51:5 KJV). However, at the moment of faith and belief in God’s Son, Jesus Christ, we are translated into the Kingdom of God, spiritually, and now, we too have two (2) natures – human and divine - according to what we just read in John 3, since we are “born again”, or “begotten from above.” According to Holy Scripture, our bodies have become the temple of the Holy Ghost (I Corinthians 6:19 KJV).

When we become Christians, we are born of God’s Word –which is the seed of God being analogous/equal to being “born of the water” – where we know and realize

⁹⁴New Advent Catholic Encyclopedia, Definition of “Hypostatic Union”, <http://www.newadvent.org/cathen/07610b.htm>, (accessed 01/18/2013).

that water physically cleans, and thus, “spiritual water”, has the spiritual quality and property of cleansing us from all sin and unrighteousness (Psalms 119:9, Ephesians 5:26, and I John 1:19 KJV). We are also simultaneously born of God’s Holy Spirit - or “born of the Spirit” which enlivens us, giving us life in God (Titus 3:5, I Peter 2: 5 KJV). The Apostle Peter confirms this understanding by conveying the following in Holy Scripture,

3 According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: **4** Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust (II Peter 1:3-4 KJV).

Knowing and understanding, then, who we are and where we came from in God by Jesus Christ through the power of the Holy Spirit is a vitally important to successfully walking Sexually Abstinent-until-marriage, as this Demonstration Project illustrates and walking as a Christian in faith.

And so, secondly, Bethel Holy Church leadership, spiritual and educational ministers not only need to exude and exhibit transparency regarding Sexual Abstinence Education and its associative teachings in the church environment, but this message needs to be recovered, re-emphasized, and re-stated as much as possible, using authentic, genuine Biblical stories in sermon and homiletic lessons and themes, including utilizing current Christian contextual examples to the congregation within, and to the general public without, so that the Sexual Abstinence mindset and message are not forgotten and are constantly brought to remembrance. In other words, we should be daily, (or as much as possible) renewing and refreshing our minds, teaching our youth, our adolescents, and of course, our young adults, and our adults regarding the importance of understanding Sexual Abstinence Education, in conjunction with understanding Biblical precepts and

teachings in order to “internalize” the message and to reinforce a Sexual Abstinence commitment.

The Bethel Holy Church/ Washington Height’s Community’s Sexual Abstinence Education Program taught in conjunction with a Biblical focus and understanding will then enable teenagers, parents, and all participating individuals to learn about Sexual Abstinence Education and the Lord God Almighty, in tandem, so that we may become empowered to walk with a strengthened and empowered “internalized commitment” to God, to ourselves, and to our future spouses.

Thirdly, also using a Biblical perspective and analysis as our ultimate authority, we must be firm in our determination not to partakers of a worldly mindset and engage in acts and actions contrary to God’s nature and righteousness (John 15:19, I John 2:15, I John 3: 1 KJV). For example, many of us in the Christian church watch television shows, TV sit-coms, and see various sexually- laden movies to a great extent, and we, and our children are inundated with these associative sexually immoral television and movie images and perversions which only entice and tempt us to perform sexually immoral and depraved acts that are contrary to God’s will and to his Holy Spirit.

Therefore, according to God’s will and by the strength and power of God’s Holy Spirit, as spiritual and educational ministers, we must openly emphasize to church membership the need to take a stand and refuse to watch these sexually immoral television images and movies and to admonish Christian believers to “redeem the time (Ephesians 5:16 and Colossians 4:5 KJV)”, or to make wise and sacred use of every

opportunity for doing good ⁹⁵ for ourselves, our teenage and young children, and for other worldly observers, and to perform only those things that God approves.

Biblically, through the Holy Spirit's influence, the Apostle Paul positively admonishes the early Christian church and Christians today, by stating,

Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things. Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you (Philippians 4:8-9 KJV).

These scriptural verses illustrate that our actions, mind, heart, thoughts, and attitudes must be holy, pure, just, honest, lovely, virtuous, and of good report if we desire the Lord God to continue to walk and to commune with us.

More specifically then, within the Sexual Abstinence Education Program context and framework, for our Bethel Holy Church/ Washington Heights Community's *Teenagers with Truth, Values, and Understanding Sexual Abstinence Education Program's* benefit, so that teenagers and parents gain "an internalized commitment when combining clear messages about behavior with strong moral and logistical support for the behavior sought", ⁹⁶ we must consistently utilize Biblical precepts and teachings in combination with what we are taught concerning Sexual Abstinence and sexuality education.

In other words, we must gain an adept spiritual, Biblical, and theological understanding of God, so that we can better understand ourselves, our capabilities, and

⁹⁵James Strong, *The Strongest Strong's Exhaustive Concordance of the Bible*, rev. by John R. Kohlenberger and James Swanson, Definition of the KJV word, "Redeeming", Greek Concordance Reference # 1805, (Grand Rapids: Zondervan Publishing), 2001.

⁹⁶Kristen Bailly, ed., *Sex Education*, San Diego, CA: Thompson Gale Publishers, 2005, 60.

our potential in God to successfully maintain this Sexually Abstinent lifestyle-until-marriage, so that our 13 to16 year-olds and other adolescents, including parents can reach their life's fullest potential.⁹⁷ Besides, who knows us better and can adequately provide the wisdom and understanding to successfully conduct and navigate ourselves in this present life and maintain a teenager's commitment to being Sexually Abstinent-until-marriage than the Lord God Almighty?

Neither have we neglected or misunderstood biblical themes, understandings, or passages that would contribute to the persistence of the increase in pregnancy and transmission of sexually transmitted diseases among adolescents. For the most part, I believe that we all have knowledge, "internally", of what is required for Christian living. However, these requirements need to be recovered, emphasized, or re-framed i.e., understood in new, emancipatory ways by daily renewing our minds, remembering, putting into action through daily living, and diligently studying these biblical practicalities. Most importantly, we also need to make our stance for Sexual Abstinence-until-marriage absolutely clear, so that teenagers, and all parishioners can inherently benefit from this stand.

And so, according to the final questions in the *Biblical Research and Analysis Narrative*, how can these spiritual/ Biblical perspectives be recovered or re-interpreted in fresh ways to undergird persons, or goals involved in Sexual Abstinence Education, I sincerely believe as Sexual Abstinence Educators that convey a Biblical focus, we need to prolifically model Sexual Abstinence until-marriage-behavior, ourselves, displaying

⁹⁷The New York City Department of Mental Health and Hygiene, Division of Mental Hygiene, "Summary of Vital Statistics", <http://www.nyc.gov/html/doh/html/browse/browse-data.shtml> (accessed 11/15/2012).

and communicating clarity regarding our Sexual Abstinence-until-marriage stance. We must definitely display courage, boldness, and transparency when communicating our Sexual Abstinence-until-marriage stance. When youth, teenagers, and adults understand exactly who we are and what we represent in God's sight, we achieve much greater clarity, understanding, and the power to maintain an "internalized" Sexual Abstinent commitment by effectively maintaining our Christian spiritual identity, so that we can effectively conduct and navigate our lives without any issues, or problems and our lives can be blessed and fruitful.

Lastly, what new hermeneutical or critical methodological approaches are available to take to shed better light on the situation, or to open new options for those within Bethel Holy Church? There are no new hermeneutical or critical methodological approaches to illuminate the need to be Sexually Abstinent-until-marriage in order to curtail teenage pregnancy and sexually transmitted diseases, except the need to openly proclaim and reiterate our Sexual Abstinence-until-marriage stance out loud, being prepared to voice the same message that God through Moses, the servant of God, spoke to the Ancient Israelites after their exodus from Egypt when crossing the wilderness, and this message is very simple, stating:

4 Hear, O Israel: The LORD our God is one LORD: **5** And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might. **6** And these words, which I command thee this day, shall be in thine heart: **7** And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up (Deuteronomy 6: 4-7 KJV).

What is indicated here in what is traditionally known as the "greatest commandment (Matthew 22:32 – 40 KJV)" is the importance of loving the Lord our God with all of our

heart, all of our soul, and all of our might. If this understanding is truly the case, then, as Christians, we will not do anything to hurt God and provoke God to act against us. It is also imperative that we teach our children to model our actions and behavior at all times, so that our children can make an “internalized commitment”, first to God, and to exhibit proper and responsible sexual behavior by being Sexually Abstinent, as God mandates, including modeling Sexual Abstinence-until-marriage with a Biblical focus in God’s sight in order to please the Lord God Almighty.

C. Theological Research and Analysis Narrative

Therefore, it is necessary for Bethel Holy Church, and other Christian churches, to engage in recovery, renewed emphasis, clarification, but not necessarily reconstruction of Biblical doctrines, so that an accurate knowledge and perceptual understanding of Sexual Abstinence Educational tenets can occur to enable this Demonstration Project to be successful. We must openly clarify our stand for Sexual Abstinence-until-marriage and model this behavior, ourselves - to our children - so that all teenagers and other individuals will understand and conduct themselves appropriately, modeling godly and responsible behavior and be Sexually Abstinent-until-marriage.

As much as possible, as spiritual and educational ministers, and lay persons, as members of Jesus Christ’s body, we must also be prepared to insert Sexual Abstinence-until-marriage educational tenets and examples illustrated in Biblical precepts and teachings, into our theological studies, demonstrating and teaching by example what the Lord God has ordained and mandated through his Holy Scriptural record - the Bible -, through history, and through God’s dealings with humanity, ever relating how pleased

God is when we are obedient to his will, ordinances, and commandments. Of course, when we are obedient to God's will, to his ordinances, and to his commandments, we go to deeper - depths and higher - heights in God through Christ Jesus.

Throughout my academic career, my teachers, classmates, and friends became accustomed to hearing me say, "Knowledge is power." I figured that having general knowledge about a particular subject, or a topic was very desirable and informative and could be utilized in all types of learning environments. But now, I have drawn a great affinity for not just accumulating knowledge, but gaining an appropriate understanding, which is far superior than just acquiring knowledge. As a matter of fact, these two facets, knowledge and understanding, work hand-in-hand, whereby I realize, through spiritual and theological insight that understanding enables an individual - according to the original ancient Greek word for "see", which is *eido* - to see, to perceive with the eyes, to perceive by any of the senses, to perceive, notice, discern, discover, to see, i.e. to turn the eyes, the mind, the attention to anything, to pay attention, observe, to see about something, i.e. to ascertain what must be done about it, to inspect, examine, to look at, behold, to experience any state or condition, to see i.e. have an interview with, to visit to know, to know of anything, to know, i.e. get knowledge of, understand, perceive of any fact, the force and meaning of something which has definite meaning, to know how, to be skilled in, to have regard for one, cherish, pay attention to, to recognize, and to perceive.

And so, utilizing all of these wondrous and revealing definitions for seeing and/or understanding, gaining understanding enables us to adequately discern, perceive, and to "know what must be done about it" which entails an individual gaining wisdom

and expertise with Sexual Abstinence and of course, the conjunctive Biblical focus and understanding. What more can we ask for?

Therefore, with this illuminative understanding, it is very important for teenagers to be diligent, or to be fervent, consistent, with an absolute determination to learn as much as possible, asking questions whenever possible, within the scope of this Sexual Abstinence Educational Program and Christian educational ministry at Bethel Holy Church, and within all other Christian churches and gain an in-depth Sexual Abstinence and sexuality education understanding together with new spiritual and theological insights, so that our teenagers' conversation and lifestyles can be guided and directed by God's power through this Sexual Abstinence Education Program with a Biblical focus.

Interestingly, *American Heritage Dictionary* defines theology as:

- The study of the nature of God and religious truth; rational inquiry into religious questions.
- A system or school of opinions concerning God and religious questions: *Protestant theology; Jewish theology.*
- A course of specialized religious study usually at a college or seminary.⁹⁸

Through theological analysis of this Sexual Abstinence Education Program with a Biblical focus, evaluating that the definition of theology is “the study of the nature of God and religious truth, and rational inquiry unto religious questions”, we have an opportunity through the study of the nature of God and inquiry of religious truth to fulfill God's pre-determined will by seeking after and learning about God here on the planet Earth. Now, how can we accomplish this task except through obedience to God in all things that the Lord God mandates?

⁹⁸American Heritage Dictionary, Definition of “Theology”,
<http://education.yahoo.com/reference/dictionary/entry/theology> (accessed 01/20/2013).

Historically, humanity has paid, and continues to pay a heavy price for disobedience along with humankind's on-going rebellion and we see the endemic, ravaging effects of teenage pregnancy and sexually transmitted disease in our past and throughout our current societal context. If we allow our teenagers to continue on their current course of sexual - behavioral irresponsibility, this future picture appears bleak and skewed. Let's make a firm commitment to spiritually, Biblically, and theologically understand the Lord God, within the Sexual Abstinence Educational Program context, setting a proper example for our children, so that our teenage children, and all children, will be blessed to inherit God's Kingdom.

D. Analysis of Spiritual Life and Practice Narrative

Spiritual life praxis and traditions of worship and ritual can and will function to enable and empower this Sexual Abstinence Education Project. As a matter of fact, if a teenager is spiritually diligent in spiritual life praxis which includes diligently studying God's word, praying, fasting, meditating, and standing on and utilizing God's word in any and all situations, then maintaining a Sexually Abstinent lifestyle until marriage will not present any difficulty.

We can undoubtedly integrate the understanding of this Demonstration Project by properly learning sexuality education with the specific aim of teaching Sexual Abstinence Education with a Biblical focus. By employing and utilizing Sexual Abstinence-until-marriage with a Biblical focus, teenagers can reliably change their sexual behavior and make responsible life-sustaining decisions that will substantially improve their quality of life.

Finally, this Sexual Abstinence Education Project requires spiritual growth from myself, all of the individuals involved in this Demonstration Project, and the entire Christian congregation. In other words, we all need to grow and develop more in Christ Jesus and in the knowledge and understanding of Sexual Abstinence and sexuality education. Most importantly, we need to spiritually, Biblically, and theologically learn more about God so that we can conform to the image of Christ, and in that way, we will not offend God in any manner, especially as it relates to ourselves and our children, making godly sexually responsible decisions.

CHAPTER 6

EVALUATION PROCESS

The Bethel Holy Church/ Washington Heights Community's Sexual Abstinence Education Program called *Teenagers with Truth, Values, and Understanding* was not implemented due to a lack of adequate funding sought through private foundational support. As a result, we could not conduct an *Evaluation* to properly measure, answer, and substantiate our Demonstration Project research questions and subsequent research claims giving irrefutable evidence whether or not there is fundamental distinction between Bethel Holy Church's Sexual Abstinence Education Program, or a faith-based sexual education and a regular sexual education class, emphasizing Sexual Abstinence Education taking place strictly within the public school environment. Because we have not implemented the Sexual Abstinence Education Program at Bethel Holy Church, is this outcome necessarily the end of our research questions and subsequent research claims?

Initially, we desired to know if a Sexual Abstinence Education Program

implemented under the auspices of a faith-based organization, like Bethel Holy Church, was more effective in curtailing teenage pregnancy and sexually transmitted diseases and creating a more fervent Sexual Abstinence commitment by teenagers and parents than a school-sponsored Sexual Abstinence Education Program. Most importantly, was a Sexual Abstinence Education Program with a Biblical focus solidly more effective at curtailing teenage pregnancy and sexually transmitted disease than a Comprehensive Sexuality Education Program? And finally, has an overwhelming distinction and the discernible effect of Sexual Abstinence Education that occurs in a faith-based church environment versus a scholastic Sexual Abstinence Program been overlooked, and is this distinction grounds for re-allowing and re-introducing faith-based tenets (especially Holy Scripture and Prayer) back into our scholastic educational environment?

Other types of evaluative and written research, already conducted, substantiates that the presence of a religious faith-tradition, or having moral values helps individuals maintain their commitment to being Sexual Abstinent-until-marriage. According to an impressive study conducted by Kristin A. Haglund and Richard J. Fehring at Marquette University⁹⁹ examining the association of religiosity, sexual education, and family structure with risky sexual behaviors among adolescents and young adults, the nationally representative sample, including 3,168 women and men ages 15 – 21 years of age, those who viewed religion as very important, had frequent church attendance, and held religious sexual attitudes were 27 – 54% less likely to have had sex and had

⁹⁹Kristin A. Haglund and Richard J. Fehring, “The Association of Religiosity, Sexual Education, and Parental Factors with Risky Sexual Behaviors Among Adolescents and Young Adults”, Marquette University, June 2009:

http://works.bepress.com/cgi/viewcontent.cgi?article000&context=richard_fehring (accessed 12/14/2012).

significantly fewer sex partners than peers. Participants whose formal and parental sexual education included (Sexual) Abstinence Education, and those from two-parent families, were 15% less likely to have had sex and had fewer partners.¹⁰⁰

Another interesting study conducted by Michael E. Sherr and Preston Dyer¹⁰¹ conveys that the church among African-American and Latino populations is an historically rich and community-based strength.¹⁰² According to these authors, in addition to religious worship,

The church has occupied a primary role in maintaining cultural traditions, advocating for civic and political concerns, and providing opportunities for economic and community development. Likewise... according to Sherr and Dyer... research suggests that the role of religion and the church can serve as protective factors of at-risk behaviors for African American and Hispanic adolescents. The more adolescents participate in church activities, the better their outcomes in education, emotional health, family satisfaction, and voluntarism. After controlling for confounding variables, church involvement for adolescents still corresponds with declines in alcohol and illicit drug use... Furthermore, frequency of attendance at religious services, attendance at religious youth services, and self-reported importance of religion have a moderate impact on delaying coital debut.

Moreover, the authors then proclaim...

The church could be a suitable place for providing Comprehensive Sex Education. With African American and Hispanic youth at highest risk for teen pregnancy and other consequences associated with early and unsafe sexual activity, the church may be an environment where youth feel comfortable learning about healthy relationships and

¹⁰⁰Kristin A. Haglund and Richard J. Fehring, "The Association of Religiosity, Sexual Education, and Parental Factors with Risky Sexual Behaviors Among Adolescents and Young Adults", Marquette University, June 2009:

http://works.bepress.com/cgi/viewcontent.cgi?article000&context=richard_fehring (accessed 12/14/2012), Abstract.

¹⁰¹Michael Sherr and Preston Dyer, "A Preliminary Evaluation of a Comprehensive Abstinence-Based Program for Minority Church Youth: Implications for Youth Ministries", Baylor University, Fall 2009: http://www.baylor.edu/social_work/index.php?id=66690 (accessed 12/14/2012).

¹⁰²Michael Sherr and Preston Dyer, "A Preliminary Evaluation of a Comprehensive Abstinence-Based Program for Minority Church Youth: Implications for Youth Ministries", 39.

making informed decisions about sexual activity.¹⁰³

Now, interestingly enough, the authors, Sherr and Dyer advocate for a Comprehensive Sexuality Education Program in a church environment. Does not this advocacy seem enigmatic and contradictory? Historically, as emphasized in Biblical Scripture, the Lord God has traditionally ordained and mandated Sexual Abstinence-until-marriage as falling within God's own will, desire, and purview. The authors, Sherr and Dyer, blatantly acknowledge and confess that the church is the best environment to hold sexuality education because, of course, they realize that the church is the best place to render "an internalized commitment when combining clear messages about behavior with strong moral and logistical support for the behavior sought."¹⁰⁴

Then, would not Sexual Abstinence Education-until-marriage Program work hand-in-hand with God's will and desire and be spiritually, physically, emotionally, and psychologically beneficial for teenagers and parents in the Washington Heights Community, enabling these teenagers to make responsible sexual decisions, instead of, as Sherr and Dyer propose, actively enticing these adolescents to engage in sexually immoral behavior by following an inaccurate promise and pretense of establishing 'Safe-sex', in the church environment, utilizing condoms and other contraceptives? I humbly ask you to then decide if Sherr and Dyer's understanding and argument seem logical...?

¹⁰³Ibid., 41.

¹⁰⁴Kristen Bailly, ed., *Sex Education*, San Diego, CA: Thompson Gale Publishers, 2005, 60.

CHAPTER 7

MINISTERIAL COMPETENCIES

The Process

The members of the Bethel Holy Church Site Team were faithful and enthusiastic, barring life's circumstances and events, about participating in this Sexual Abstinence Education Demonstration Project and committed themselves to rendering an appropriate *Ministerial Competency* assessment in a timely fashion. The eleven Site Team members that were involved in the actual Demonstration Project were Elder Dr. Joseph H. Bell, Jr. and Deaconess Toya Bell (Teaneck, NJ), Deacon Anthony L. Davis (Bronx, NY), Evangelist Antoine Glass and Deaconess/Minister Katherine Glass (New York, NY), Deacon/Deaconess/Minister Katrina Green (New York, NY), Deaconess Cheryl Griswell (Piscataway, NJ), Music Minister Beverlee Bell-Risper (Teaneck, NJ), Deacon Ronald Porter, Sr. (Bronx, NY), Sydney Pruitt- Fraser (New York, NY), Deaconess Livonia Chisolm (Bronx, NY), and Pastor Bishop Dr. Joseph H. Bell, Sr. and Bishop Dr. Minerva R. Bell (Teaneck, NJ).

According to New York Theological Seminary's Doctor of Ministry 2012 -2013 Student Handbook ¹⁰⁵, Doctor of Ministry students are responsible for forming a Site

Team whose job is to provide,

“an integral part of the student's learning community. Its responsibilities include: an assessment of the opportunities and needs presented by the student's ministry, an evaluation of the student's competencies, and, monitoring and recommending approval of the Proposal and final Demonstration Project. The Site Team remains operative until the student completes his or her Program.”¹⁰⁶

The Previous Demonstration Project Proposal Ministerial Competencies are Reiterated and Summarized as Follows:

The Assessments

As Academic Theologian – It is quite evident that Christopher Williams is well versed and knowledgeable about the word of God in both the Old Testament and New Testament. He has a sound conviction about the validity and accuracy about various aspects of the Word of God. Christopher gives evidence of having a great deal of study and analysis of the word of God. He also gives evidence of the ability to share the word with those who may be skeptical, or just not knowledgeable about the word of God.

Christopher has spent a considerable amount of time studying, analyzing, and memorizing the various essence and aspects of the word of God. Another Site Team member relates that Christopher is an educated and knowledgeable individual that loves to study the word of God and bring it to other people's attention, so that they may have the same knowledge and understanding. Christopher also shows great care and concern

¹⁰⁵New York Theological Seminary, “Doctor of Ministry Student Handbook, 2012-2013”, New York: New York, 2007, http://online.nyts.edu/file.php/658/Doctor_of_Ministry_Student_Handbook_2012-2013.pdf (accessed 12/30/2012).

¹⁰⁶New York Theological Seminary, “Doctor of Ministry Student Handbook, 2012-2013, 15.

for other people's souls.

As Change Agent – Christopher has made some suggestions of change in both presentation and implementation of ideas for improvement of both presentation and attendance at the various youth organizations at Bethel Holy Church. Even though this has been a recent venture for Christopher, there has been a slight improvement with some of my concerns. I feel very strongly there will be great improvement in attendance and participation in youth activities in the church.

Additionally, Christopher is a person that stays focused making it possible to bring about change in a positive way. This demonstrates a love of “truth” because the search for the truth, which is God's word, is indeed a positive aspect.

As Ecumenist – Christopher has exhibited on many occasions knowledge and understanding of the ecumenical content and context of the word of God. He has also exhibited knowledge of similarities and differences in various denominations.

Christopher has not shown any prejudices or dislikes of those denominations that are somewhat different with his fundamental beliefs. I have observed no prejudices and no hesitation to fellowship with those who may have a difference of opinion when it comes to accepting Christopher's beliefs.

Christopher is not a person to criticize other beliefs, but attempts to bring individuals into a proper knowledge and understanding of the truth as Jesus Christ explained in St. John 14:6 KJV.

As Leader – Christopher does not hesitate to express feelings or understandings of doctrinal matters and has exhibited the ability to scripturally defend his beliefs. He does not hesitate to make a contribution with those who make presentations that are

sometimes questionable. There have been some occasions when Christopher has made suggestions that have been accepted by the Bethel Holy Church leadership and these suggestions have proven to be appropriate, resulting in greater development of activities particularly with the youth of the church.

Moreover, Christopher is a very spiritual, compassionate, and generous leader that helps to enrich people to the fullest extent. He helps to bring people to a higher spiritual level as demonstrated in Holy Scripture.

As Religious Educator - There have been many times when Christopher has made valuable contributions that indicate his knowledge and understanding beyond the abilities of many of his peers. Christopher has exhibited the ability to clarify presentations at times that appear nebulous, irrelevant, and inaccurate. He has exhibited the ability to clarify statements made by others that at times appeared to be inaccurate or questionable. His moral life exhibits the knowledge, behavior, and ability to live a Christian life.

Christopher is an exceptional and knowledgeable Religious Educator and teacher who knows how to get the main point across, so that individuals can understand the truth of the word of God without causing conflict.

Competencies Chosen for Development

I. As FOLLOWER and DISCIPLE: To engage in faith-based Christian learning and praxis so that I can maximize my understanding of God through Jesus Christ and act as an appropriate Christian role-model to my fellow human beings.

Strategies:

- A. I will appropriately deepen my knowledge and understanding of Holy Scripture by continuing diligent study of the original Hebrew/Aramaic and Ancient Greek language to gain a greater understanding of the context, text, and, language of Holy Scripture.
- B. I will continue deepen my knowledge and understanding of the conceptual theories and principles of effective theoretical leadership, consulting with Dr. Kirkpatrick G. Cohall of New York Theological Seminary since it has been relatively established that “good followers make good leaders.”
- C. I will engage in a study of all relevant Christian literature as it pertains to effective discipleship, spiritual learning, and understanding.
- D. I will engage and study on-line Christian biblical reference resources such as Crosswalk.com, Biblestudytools.com, and Studylight.org.
- E. I will proactively consult with mentors such as my Pastor, Bishop Dr. Joseph H. Bell, Sr., of Bethel Holy Church, Mt. Sinai Holy Church of America, Inc., Dr. Kirkpatrick G. Cohall of New York Theological Seminary, Dr. Humberto E. Alfaro, and Dr. Wanda M. Lundy of New York Theological Seminary.
- F. I will actively attend and participate in domestic and International Christian

conferences, such as the World Christian Ministries Association ¹⁰⁷ and the Fundamental Evangelistic Association ¹⁰⁸, respectively.

Evaluation:

- A. I will request a critical written evaluation and assessment from the Bethel Holy Church Demonstration Project Site Team on their observations, perceptions, and discernment of me as a follower and a disciple of Jesus Christ.

II. **As THEOLOGIAN:** To actively engage in biblical and theological reflection and meditative praxis that firmly establishes me within an academically national, international, and global framework.

Strategies:

- A. I will engage in a study of most relevant academic theological literature along with reputable on-line resources.
- B. I will viably connect and communicate with Christian co-workers (other academic- theologians) all over the world so that we may spiritually and intellectually stimulate one another to go to deeper depths and higher heights in Christ Jesus.
- C. I will engage individuals of other faiths for the purpose of beneficial dialogue and discussion on a frequent basis.

¹⁰⁷World Christian Ministries Association. Information found at <http://www.wcma-usa.org/books/literature/pentecostaltheology.html> (accessed October 26, 2011).

¹⁰⁸Fundamental Evangelistic Association-World Council of Churches, Pentecostal Unity. Information found at <http://www.feasite.org/node/314> (accessed October 26, 2011).

- D. I will attend national and international Christian theological conferences such as the Trinity Institute National Theological Conference¹⁰⁹ and the Global Theological Conference through The Nazarene Communications Network.¹¹⁰

Evaluation:

- A. I will solicit active feedback from Christian theological experts on my ability to explicate the theological tenets and learning that have been accomplished, including how I am able to make them relevant to the church I currently serve.
- B. I will solicit consistent and active teaching and learning feedback from my theological students so that teaching becomes transformative and egalitarian.

III. **As MINISTER:** To proactively regard myself as a servant, first and primarily to God, and then to my fellow human beings within a multi-cultural and multi-racial societal context.

Strategies:

- A. I will engage in a study of Holy Scripture and relevant literature along with trenchant in-depth observation of other effective ministers of the gospel of Christ Jesus such as my Pastor, Bishop Joseph H. Bell, Sr., for the purpose of honing my ministerial skills.

¹⁰⁹Trinity Wall Street: For a World of Good,
<http://www.trinitywallstreet.org/faith/institute/2011/resources>, (accessed October 27, 2011).

¹¹⁰The Nazarene Communications Network,
<http://www.ncnnews.com/nphweb/html/ncn/article.jsp?id=10008988> (accessed October 27, 2011).

- B. I will become more articulate in Scriptural exegesis and effective public ministry so that the gospel can be communicated clearly and concisely.
- C. I will live my life in accordance with the gospel of Jesus Christ so that I will not bring any offence to the ministry.

Evaluation:

- A. I will request a critical written evaluation and assessment from the Bethel Holy Church Demonstration Project Site Team and disperse a qualitative analysis instrument to Church membership on their observations, perceptions, and discernment of me as a minister of the gospel of Jesus Christ.

IV. **As SPIRITUAL EVANGELIST:** To overtly engage and evangelize Sexual Abstinence Education Program participants, and to persuade other individuals to share enthusiasm for Christian beliefs and ideals, making a specific spiritual connection between Sexual Abstinence Education and the gospel of Jesus Christ.

Strategies:

- A. Through the multitude of opportunities that will present themselves throughout the new Sexual Abstinence Education Program at Bethel Holy Church, I will share the gospel of Jesus Christ in lieu of opportunistic segue ways and comparisons, differentiating living an immoral lifestyle to living a clean and righteous life by becoming a believer of Jesus Christ.
- B. I will continue to live my life in accordance with the gospel of Jesus Christ so that I will not bring any offence whatsoever to the ministry.

Evaluation:

- A. I will request a critical written evaluation from the Bethel Holy Church Pastor Bishop Joseph H. Bell, Sr., the Demonstration Project Site Team, and disperse a qualitative analysis instrument, such as a brief questionnaire to Church membership on their observations, perceptions, and discernment of me as a minister of the gospel of Jesus Christ.

Actions Narrative taken toward Ministerial Competencies:

Various ministerial competencies were especially chosen by me and for me to demonstrate ministerial growth and development through the spiritual, academic, and ministerial thinking and learning process in coordination with the actions performed within the scope of this New York Theological Seminary Demonstration Project. I believe that significant growth and development did take place and that I am a much stronger, dedicated, and diligent Christian, fervently involved in academic theology, as well.

I heard someone say as he was giving a sermon, “Regardless of how much education that I receive, it astounds me how much I do not know.” I believe this understanding is exactly the situation for me. No matter how much I advance spiritually, or academically, I am astounded at how much knowledge and understanding that I do not possess, or know. However, I am grateful that I have learned and achieved some knowledge and understanding, especially within the framework of this Demonstration Project, to help others also increase their knowledge and understanding.

The specific ministerial competencies chosen for development included those

competencies that would be critical for maintaining my vertical relationship with the Lord God, making it possible to gain an increased understanding of God and his kingdom and to beneficially increase my horizontal relationship with my fellow-human beings. During this period of time, this Demonstration Project that I was fortunate enough to develop, to work on, and to potentially implement was instrumental in helping me to manifest and develop those ministerial competencies which aided me in maintaining my vertical relationship with God, my horizontal relationship with humanity, along with developing growth in other educational ministry skills and abilities as well. The specific ministerial competencies included:

1. As Follower and Disciple
2. As Theologian
3. As Minister
4. As Spiritual Evangelist

Concerning all four aforementioned ministerial competencies, one of the most important actions that I took to develop these ministerial competencies in the Fall of 2012, which were not only specifically correlated to this specific Demonstrated Project, *Teenage Sexual Abstinence Education in the 21st Century*, but enhancing and developing all ministerial competencies overall, was taking a Youth Chaplaincy Certification Program (YCCP) course sponsored by the National Association of Youth Chaplains, Inc.,¹¹¹ an affiliate of the College of Pastoral Supervision and Psychotherapy (CPSP) with the course taught by Rev. Dr. Alfred Correa and assisted by his dear wife, Rev.

¹¹¹“National Association of Youth Chaplains, Inc.: Training and Certifying Practitioners to Work with 21st Century Youth”, <http://naycinc.org/> (accessed 12/01/2012).

Marilyn Correa.

I became a Youth Chaplain in training (CIT) in October 2012, progressively fulfilling the requirements to be a New York State Certified Youth Chaplain (CYC), beginning with the completion of the initial 13-week training course completed on December 19, 2012. Under the guidelines and framework of theological education known as Clinical Pastoral Education (CPE), wisely constructed by Anton Boisen under the innovation and direction of Dr. William A. Bryan, Superintendent of the Worcester State Hospital in Worcester, Massachusetts in 1925¹¹², and under Pastoral Care ministry guidelines, I was taught how to reach out and help un-churched and incarcerated youth and adolescents, “recover their souls”, or “restore their souls”, utilizing a non-evangelistic and non-traditional, but yet psychological methodology of individual and institutional - setting assessment. Ministerial evangelism enters, shortly after, when an ample opportunity presents itself.

In other words, Youth Chaplains do not attempt to ‘initially’ evangelize un-churched and incarcerated youth and adolescents, nor resolve any of their individual or collective problems for them although I believe that these options are eventually the goal. What we do is to assess youth and adolescents, as much as possible, using the data presented in order to help these un-churched and possibly incarcerated youth and adolescents help themselves by effectively listening and treating these youth and adolescents as human beings with a soul. Then, when the opportunity presents itself, we can introduce the Lord God to these un-churched and possibly incarcerated youth and

¹¹²Rodney J. Hunter, ed., *Dictionary of Pastoral Care and Counseling*, Nashville: Abingdon Press 1990, article entitled “Anton Boisen”, by E.B. Holifield, and <http://hst.edu/wp-content/uploads/2011/09/Pastoral-Counseling.pdf> (accessed 01/04/2013).

adolescents in a way that renders and conveys proper understanding and provides them with the wisdom to positively change their lives and their behavior. The Apostle Paul admirably delivered this understanding in his church epistles when he said,

19 For though I be free from all men, yet have I made myself servant unto all, that I might gain the more. **20** And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; **21** To them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law. **22** To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some. **23** And this I do for the gospel's sake, that I might be partaker thereof with you (I Corinthians 9: 19-23 KJV).

The Youth Chaplaincy Certification Program course definitely advanced my ministerial competencies for relating to, evaluating, and assessing adolescents in the Sexual Abstinence Education Program. I am confident that these talents and abilities will go a long way to enable youth and adolescents to tremendously help themselves.

In terms of the other written tasks and objectives that I wrote and expressed in the Demonstration Project Proposal that I was going to accomplish in order to develop and enhance ministerial objectives, I did perform most of these objectives including:

I. As FOLLOWER and DISCIPLE: To engage in faith-based Christian learning and praxis so that I can maximize my understanding of God through Jesus Christ and act as an appropriate Christian role-model to my fellow human beings.

Strategies:

- A. I did continue to appropriately deepen my knowledge and understanding of Holy Scripture by continuing diligent study of the original Hebrew/Aramaic and Ancient Greek language to gain a greater understanding of the context,

text, and, language of Holy Scripture.

I continue to diligently and intently study Holy Scripture, performing diligent study according to the original Hebrew/Aramaic and Ancient Greek language to gain a greater understanding of the context, text, and language of Holy Scripture. Moreover, and most importantly, I readily seek to apply this contextual understanding to my own present historical context.

B. I continue deepen my knowledge and understanding of the conceptual theories and principles of effective theoretical leadership, consulting with Dr. Kirkpatrick G. Cohall of New York Theological Seminary since it has been relatively established that “good followers make good leaders.”

I have met with Dr. Kirkpatrick G. Cohall on many occasions and the lessons, teachings, and understandings that I have obtained from observing Dr. Cohall, who has proven to be an excellent “transformational leadership” role-model, including asking Dr. Cohall relevant questions have served me well in terms of understanding “Transformational Servant Leadership.”

C. I will engage in a study of all relevant Christian literature as it pertains to effective discipleship, spiritual learning, and understanding.

I have read and plan to read an array of Christian literature and pertaining to the Christian church, spiritual learning, and achieve greater, in-depth spiritual understanding.

D. I have engaged and continue to study on-line Christian biblical reference resources such as Crosswalk.com, Biblestudytools.com, and Studylight.org.

By necessity and desire, I continue to use on-line Christian biblical reference resources such as Crosswalk.com and Biblestudytools.com, although I need to delve into Biblestudytools.com and Studylight.org more often.

- E. I have proactively consulted with mentors such as my Pastor, Bishop Dr. Joseph H. Bell, Sr., of Bethel Holy Church, Mt. Sinai Holy Church of America, Inc., Dr. Kirkpatrick G. Cohall of New York Theological Seminary, Dr. Humberto E. Alfaro, and Dr. Wanda M. Lundy of New York Theological Seminary.

To a great extent, since the official Demonstration Project began, I have seen and communicated with Dr. Wanda M. Lundy, and of course, Dr. Kirkpatrick G. Cohall, both of whom have been a tremendous source of encouragement and motivation for me. I have not actively seen Dr. Humberto E. Alfaro although I am sure I can reach this distinguished professor on-line. My faithful pastor, Bishop Joseph H. Bell, Sr. readily makes himself available and I continue to benefit from his wisdom and experience, especially since he is an integral member of the Bethel Holy Church Demonstration Project Site Team.

Additionally, I was supposed to:

- F. Actively attend and participate in domestic and international Christian conferences, such as the World Christian Ministries Association ¹¹³ and the Fundamental Evangelistic Association ¹¹⁴, respectively.

¹¹³World Christian Ministries Association., <http://www.wcma-usa.org/books/literature/pentecostaltheology.html> (accessed October 26, 2011).

¹¹⁴Fundamental Evangelistic Association-World Council of Churches, Pentecostal Unity, <http://www.feasite.org/node/314> (accessed October 26, 2011).

I have not attended and participated in any domestic and International Christian conferences, as of yet, but I definitely plan to attend and participate in domestic and international Christian conferences shortly.

Evaluation:

- A. I have requested a critical written evaluation and assessment from the Bethel Holy Church Demonstration Project Site Team on their observations, perceptions, and discernment of me as a follower and a disciple of Jesus Christ, especially within the framework of the Demonstration Project. The Bethel Holy Church Demonstration Project report is included in Chapter 8, entitled *Ministerial Report by the Site Team*.

For the ministerial competency pertaining to development and improvement:

- II. **As THEOLOGIAN:** I was to actively engage in biblical and theological reflection and meditative praxis that firmly establishes me within an academically national, international, and global framework.

Strategies:

- E. I have actively engaged in a study of most relevant academic theological literature along with reputable on-line resources.

My theological readings and its entailing reflective and meditative praxis have provided me with great spiritual understanding and in depth insights into academic theology. The knowledge and understanding that I have obtained from the listed Demonstration Project

Bibliography and other readings are astounding. I await the opportunity (which I pray will come soon, if time permits) to really focus on more readings and obtain more understanding.

F. I have not, as of yet, viably connected and communicated with Christian co-workers (other academic- theologians) all over the world, so that we may spiritually and intellectually stimulate one another to go to deeper depths and higher heights in Christ Jesus.

I have yet to perform this strategy of communicating with Christian co-workers and other academic theologians all over the world, but I intend to perform this action very shortly. Beforehand, during my international travels, I have frequently engaged and communicated with Christian clergy and co-workers.

G. I have engaged individuals of other faiths for the purpose of beneficial dialogue and discussion on a frequent basis.

I readily and frequently engage with other faiths and Christian denominations as much possible because this action delights me. Not only do I have the opportunity to learn (as we ecumenically should learn from other Christian denominations), but within the Christian denominational framework, we have the opportunity to learn from, to motivate, and to encourage one another. For some reason, other faith traditions have not engaged me, but I try to engage them whenever the opportunity presents itself.

H. I have not attended national and international Christian theological conferences such as the Trinity Institute National Theological Conference ¹¹⁵

¹¹⁵Trinity Wall Street: For a World of Good,
<http://www.trinitywallstreet.org/faith/institute/2011/resources> (accessed October 27, 2011).

and the Global Theological Conference through The Nazarene Communications Network.¹¹⁶

I have yet to attend and participate in national and international Christian theological conferences such as the Trinity Institute National Theological Conference and the Global Theological Conference through The Nazarene Communications Network, but again, I look forward to doing so.

Evaluation:

- A. I have solicited active feedback from Christian theological experts, on a number of occasions, on my ability to explicate the theological tenets and learning that have been accomplished, including how I am able to make them relevant to the church I currently serve.
- B. I have actively solicited consistent and active teaching and learning feedback from my theological students and Christian peers, so that teaching has become transformative, egalitarian, and effective.

III. **As MINISTER:** I have proactively and continue to regard myself as a servant, first and primarily to God, and then to my fellow human beings within a multi-cultural and multi-racial societal context.

Strategies:

- A. I have and continue to engage in a study of Holy Scripture and relevant literature along with trenchant in-depth observation of other effective ministers of the gospel of Christ Jesus such as my Pastor, Bishop Dr. Joseph

¹¹⁶The Nazarene Communications Network,
<http://www.ncnnews.com/nphweb/html/ncn/article.jsp?id=10008988> (accessed October 27, 2011).

H. Bell, Sr., for the purpose of honing my ministerial skills. Additionally, to a great extent, I have observed other ministers such as Bishop Bell's son, Elder Dr. Joseph H. Bell, Jr. when he preaches and I must say that I am impressed with his sermonic spiritual gifts and abilities.

B. I have become more articulate in Scriptural exegesis and effective public ministry, especially within the scope of this Demonstration Project, so that the gospel is communicated clearly and concisely.

C. I have and will continue to live my life in accordance with the gospel of Jesus Christ so that I will not bring any offence to the ministry. During the beginning of 2012 until July, I was delayed, but this impediment was taken before God.

Evaluation:

B. I have requested a critical written evaluation and assessment from the Bethel Holy Church Demonstration Project Site Team and disperse a qualitative analysis instrument to Church membership on their observations, perceptions, and discernment of me involved in educational ministry for the Gospel of Jesus Christ.

And finally, in terms of the ministerial competency for development and improvement:

IV. As SPIRITUAL EVANGELIST: According to the situation and when the opportunity has presented itself, I have overtly engaged and evangelized Sexual Abstinence Education Program participants, persuading other individuals to share enthusiasm for Christian beliefs and ideals, and making a specific spiritual connection between Sexual Abstinence Education and the Gospel of Jesus Christ.

Strategies:

- C. A multitude of opportunities have presented themselves throughout the new Sexual Abstinence Education Program at Bethel Holy Church and I have shared the gospel of Jesus Christ in lieu of opportunistic segue ways and comparisons by differentiating living an immoral lifestyle to living a clean and righteous life by becoming a believer of Jesus Christ and by being Sexually Abstinent-until-marriage.
- D. I continue to live my life in accordance with the gospel of Jesus Christ, that is involved in educational ministry, so that I do not bring any offence, whatsoever, to the ministry.

Evaluation:

- A. I have requested a critical written evaluation and assessment from the Bethel Holy Church Demonstration Project Site Team, but I have not dispersed a qualitative analysis instrument to Church membership on their observations, perceptions, and discernment of me involved in educational ministry for the Gospel of Jesus Christ.

Therefore, I can humbly attest and affirm that because of God's Spiritual guidance through the work afforded me through this Demonstration Project entitled *Teenage Sexual Abstinence Education in the 21st Century: The Church and Community Learn How to Curtail Teenage Pregnancy and Sexually Transmitted Disease*, these ministerial competencies were maximized to the fullest extent.

I must extend my sincere gratitude and appreciation, first, to the Lord God, for his grace, wisdom and guidance, and my safe-keeping, to my Pastor, Bishop Dr. Joseph

H. Bell, Sr., Bishop Dr. Minerva R. Bell, and Associate Pastor, Elder Dr. Joseph H. Bell, Jr. for their prayer, cooperation, assistance, and input, and to all the members of the Bethel Holy Church Demonstration Project Site Team whose names are all mentioned at the beginning of this chapter, not only for their prayers, cooperation, assistance, and input, but for their wisdom, guidance, awesome insights revealed day-in and day-out, their unconcealed dedication and devotion, and most importantly, their steadfast and immediate readiness to curtail teenage pregnancy and sexually transmitted disease in the church environment and in the Washington Heights Community.

Lastly, I would like to extend my gratitude and sincere appreciation for the superb academic theological learning environment provided by New York Theological Seminary's Doctor of Ministry Department and faculty, headed by former D. Min Director and Professor of Ministry Studies, Dr. Keith A. Russell, current NYTS D. Min Director, Professor of Ministry Studies, and my D. Min Mentor and Research Professor, Dr. Wanda M. Lundy, Professor of Ministry Studies and my Seminar in Leadership Professor, Dr. Kirkpatrick G. Cohall, Professor of Ministry Studies and my Hermeneutics Professor, Dr. Humberto E. Alfaro, Rev. Dr. Alfred Correa and his lovely and wise wife, Rev. Marilyn Correa for the Youth Chaplaincy Certification Program Course at Riverside Church, and of course, Dr. Jerry Reisig, NYTS's Assistant Professor of Information Literacy and Director of Library Services. Thank you very much and God bless you all!!

CHAPTER 8

MINISTERIAL REPORT BY THE SITE TEAM

Ministerial Competencies Chosen for Development

I. As FOLLOWER and DISCIPLE:

Christopher has shown loyalty and support to his pastor and to church leadership. He is a sincere man of God that is performing everything in his power and according his ability to do God's will. Christopher is a sincere and earnest follower and disciple with lots of ambition. He is very knowledgeable and astute in involving those who attended the Sexual Abstinence Education Program. Since the Sexual Abstinence Education Program started, we have seen tremendous growth in Christopher as a Christian follower

and disciple in terms of his approach and the methods used to resolve issues concerning today's youth and adolescents.

According to the assistant pastor of Bethel Holy Church, Christopher Williams strikes me as a "Peter." While Peter was zealous and sometimes even impetuous, there were times in which Jesus had to provide additional and sometimes intensive instruction for Peter. Peter sometimes struggled with Jesus' approaches, timing, decisions, etc. As Peter grew and allowed the Holy Spirit to take control of his life (Post Upper Room experience), Peter was used mightily by the Lord. Along the way, I believe Christopher has had opportunities to learn and grow. Like Peter, once the Holy Spirit has full reign, one can expect great things to come from this man of God. It should be further noted that Christopher has graciously made adjustments and accommodations in order to address concerns that have been expressed by the pastor of the church.

One Site Team Member and singing evangelist-deacon states that Christopher Williams is a faithful member of his local church, Bethel Holy Church, located at 922 St Nicholas Avenue in the Washington Heights neighborhood of New York, NY. He is an avid supporter of his pastor, Bishop Joseph H. Bell. His participation in various church ministries has proven vital to the edification of the congregation and the surrounding community.

And finally, another Site Team Member and Bethel Holy Church's musically-inclined organist reports as a member of Bethel Holy Church in excess of 30 years, I have had the opportunity to make many observations of parishioners' contributions to the church. Within those years, I have witnessed very few parishioners, as well as

established members, as committed to true discipleship as Christopher Williams.

Christopher continuously demonstrates his passion for adhering to the teaching of his pastor, which is solely Bible-based. His determination to veer others to the beauty of holiness and chaste living is inspiring and most motivating.

II. As THEOLOGIAN:

Christopher has demonstrated a body of biblical knowledge that would serve him well if used in ministry. Christopher has outstanding knowledge and understanding of the word of God and how to share with people who have relatively little or no understanding of God. Christopher has shown consistency in spiritual matters especially as it relates to the Sexual Abstinence Education Project.

If we are to define “theologian” as one who engages in the study of the nature of God and religious truth, there is no question that Christopher Williams has demonstrated his prowess. He is well versed not only in the content of the Word of God, but in its application. Christopher has demonstrated that throughout this process as well as in his participation in Sunday School and our Men’s Ministry Bible studies. Christopher is very knowledgeable concerning theology, having a deep perception and understanding of Christian spirituality and matters pertaining to ministry.

Christopher Williams desire to *rightly divide the word of truth* is evident in his exhaustive knowledge of God’s Word. He is a willing and able participant in Bethel Bible studies and a very capable Sunday school teacher. He has also contributed to the MSM News, a quarterly newsletter of the Men of Standard Ministry of Bethel Holy Church.

Christopher has a detailed grasp of the scriptures of the Bible, as well as its interpretation. Christopher's knowledge is in no way limited to the Christian faith. His research of a multitude of various faiths and practices is well exposed in a variety of educational forums. His enthusiasm within his personal relationship with Christ Jesus as well as others is measureless.

III. As (EDUCATIONAL) MINISTER:

Christopher has the potential to be an effective educational minister under the leadership of a seasoned mentor. Christopher has sincere intentions to be an outstanding Gospel minister and sharing with people and getting people to understand spiritual matters through the word of God.

Christopher Williams has a proficient understanding of educational practice. Typically, he is cognitive of the level of knowledge and understanding of his target audience and is able to adjust accordingly. He possesses more than an average Biblical understanding and knowledge and Christopher is able to affiliate his responses by adequately referring to the word of God. Additionally, Christopher Williams exudes great pleasure in teaching others about the Bible. As a Sunday teacher he is able to help others better grasp biblical concepts.

Christopher is the epitome of an educational minister. His knowledge is extensive and ministers on a personal and individualized manner. Christopher's obsession with assuring accurate information is applied in the format resembling that of an individual

educational plan.

IV. As SPIRITUAL EVANGELIST:

Christopher has demonstrated an enthusiasm for evangelism that when utilized at the proper time will be a blessing to those to whom he ministers. Christopher has great techniques and resources to get individuals' attention to the Gospel of Jesus Christ and it is very important to know how to minister and evangelize people who have no, or very little knowledge of the word of God. It is important to have different techniques to draw people to God who come from different walks of life. Christopher has encouraged individuals to seek after and to obtain a thorough knowledge and understanding of the word of God through the Sexual Abstinence Education program through which Christopher is very effective.

The singing evangelist – deacon reports that Christopher's fervent desire to help spread God's Word to the Washington Heights/Harlem community has driven him to spearhead the *Teenagers with Truth, Values, and Understanding Sexual Abstinence Education Program*. His hope is that young people can improve their quality of life via the application of biblical concepts and dedication to godly living.

Additionally, Christopher has an exemplary life and is dedicated to fulfilling his commitments. The Sexual Abstinence information that he presented and the questions that Christopher asked were motivating and resulted in much audience participation. Christopher has definitely made the Sexual Abstinence Program interesting.

Christopher has also exhibited an evangelistic fervor in his approach to the implementation of his project. He has been deliberate and driven in seeing to it that his

proposal comes to fruition. His faithfulness and tenacity are noteworthy. I would hope that all of the members of the church would emulate that level of concern, commitment, and determination when it comes to church-wide initiatives initiated by church leadership. Wherever Christopher Williams frequents, regardless of the setting, his main mission is to spread the gospel of Jesus Christ.

V. OVERALL EVALUATION AND FINAL COMMENTS:

Christopher Williams appears to have a passion for ministry and a heart to help others. He is to be commended for his desire to “pay it forward” and invest in the lives of young people. Christopher has unequivocally impressed me (and Site Team Members) with his methodical and reliable approach to this project. He has shown this observer that he has the potential to organize and implement projects that can benefit both the church and the church community. I see great potential in Christopher Williams being teamed with a more seasoned visionary where Christopher is able to utilize his love to conduct research and write proposals. I believe such a tandem would yield great results.

Moreover, Christopher Williams is a Man of God committed to the study and administering of the Gospel of Jesus Christ. His dedication to God and his church has propelled him to seek innovative ways to deliver God’s Word to those who have yet to experience salvation. His life’s work is exemplary. Christopher has dedicated much of his adult life to searching the scriptures and this search has led him to compel others to live a life for Jesus Christ. The Gospel message is infectious to those privileged enough

to be touched by Christopher's ministry.

Finally, Christopher Williams defines all of the above characteristics pertaining evangelism, education, discipleship, theology and ministering. He is a visionary who has enlightened many to realize the dire need to educate further, which includes the importance of Sexual Abstinence Education.

CHAPTER 9 TRANSFORMATION

In our DPM 1031, Seminar in Leadership Class - a course that is part of the Leadership Formation Seminar at New York Theological Seminary and taught by Professor of Ministry Studies, Rev. Dr. Kirkpatrick G. Cohall - we were blessed to learn about leadership and the different forms of leadership that humanity has learned and utilized since the beginning of time. At NYTS, the purpose of the Leadership Formation Seminar is to:

....help students reflect upon and develop leadership skills in their various contexts by exploring substantive, methodological, conceptual, and practical issues of leadership with the view of shaping the student's practice of leadership in her or his ministry. The Seminar is also designed to provide students with a cross-cultural and trans-disciplinary understanding of the linkages among spirituality, transformation, and pastoral leadership competencies and skills that lead

to empowerment in urban and global settings.¹¹⁷

Through Dr. Cohall's wise and skillful instruction, Doctor of Ministry students did learn the "substantive, methodological, conceptual, and practical issues of leadership" in various settings, including church, corporate, and political environments and precisely what these leadership forms through wise and practical application entail. A resourceful definition of leadership through a lexicographic source such as the Business Dictionary cites the definition of leadership, in an organizational role or capacity, as establishing a clear vision, sharing that vision with others, so that they will follow willingly, providing the information, knowledge, and methods to realize that vision, and coordinating and balancing the conflicting interests of all members, or stakeholders.¹¹⁸

Moreover, a exceptional leader who exhibits exemplary leadership skills comes to the forefront in case of crisis, and is able to think and act in creative ways in difficult situations. Unlike management, or those individuals that simply manage a team, or a situation, as the Business Dictionary continues, leadership flows from the core of personality and cannot be taught, although it may be learned and may be enhanced through coaching or mentoring.^[119, 120]

¹¹⁷New York Theological Seminary Doctor of Ministry Program, "Description of the Curriculum of the Doctor of Ministry, Year One", <http://nyts.edu/prospective-students/degree-programs/doctor-of-ministry/> (accessed 12/15/2012).

¹¹⁸Business Dictionary Definition of "*Leadership*", <http://www.businessdictionary.com/definition/leadership.html> (accessed 12/15/2012).

¹¹⁹Ibid.

¹²⁰Christopher M. Williams, "My Understanding of the Definition of Leadership: Has Humanity Really Achieved It Yet? ", New York: New York, New York Theological Seminary: DPM 1031, Seminar in Leadership Final Paper, 2.

However, of most significance, and in correlation to this Demonstration Project's Chapter 9, entitled '*Transformation*', as students, we learned that the most important form of leadership is 'Transformational Leadership', or leadership that seeks to engage with others, creating a connection that stresses change and raises the level of motivation and morality in both leader and follower, and certainly, conjoined with and encompassing a leader having that special gift called *charisma*, giving the leader the capacity to do extraordinary things.¹²¹ For the most part, I believe it would be safe to assume that Authentic Leadership, or a leader that is genuine and real and worthy of acceptance, overwhelmingly incorporates and contains many of the traits, qualities, and attributes of Transformational or Charismatic Leadership.^[122, 123]

The Free Dictionary defines *transformation* as the act or an instance of transforming; the state of being transformed, and a marked change, as in appearance or character, usually for the better.¹²⁴ Although we did not get the opportunity to actually implement the *Bethel Holy Church/Washington Heights Community's Teenagers with Truth, Values, and Understanding Sexual Abstinence Education Program* due to an inability to properly fund our program, I can definitely say that 'transformation', or a

¹²¹Peter Northouse, *Leadership: Theory and Practice*, 5th ed, Los Angeles: Sage Publications, Inc., 2010.

¹²²Ibid.

¹²³Christopher M. Williams, "Two-Three Page Reflection Paper on Authentic Leadership", New York Theological Seminary, Seminar in Leadership Class, DPM 1031, Prof. Kirkpatrick G. Cohall, October 5, 2010.

¹²⁴Definition of "Transformation", the Free Dictionary by Farlex, <http://www.thefreedictionary.com/transformation> (accessed 12/17/2012).

marked change in our spiritual character and sexuality education understanding did occur, for the better, to Bethel Holy Church leadership, Site Team Members, and myself, including the church's teenagers who attended the initial Sexual Abstinence Education Film Presentation and Public Forum and who were considered the forerunner-participants of Bethel's Sexual Abstinence Education Program.

As stated above, I believe that because of this Sexual Abstinence Education Demonstration Project, the Bethel Holy Church Site Team Members and myself became 'Transformational Leaders' in our own right because we sought to engage with others through a multitude of opportunities, situations, and tasks-at-hand, creating a connection that stressed change and raised the level of motivation and morality in both leaders and followers, and certainly, conjoined with and encompassing leaders having that special gift called *charisma*, giving us the capacity to do extraordinary things.

Moreover, all participants were "transformed by the renewing of our minds (Romans 12:2 KJV)." We realize and understand that the word "renew" is derived from the ancient Greek word, *anakainosis*, meaning a renewal, renovation, and complete change for the better.¹²⁵ "Renewing our minds", then, is indeed transformation and transformative. Most, if not all of the Bethel Holy Church Sexual Abstinence Education Program participants realized and re-affirmed that Sexual Abstinence Education with a

¹²⁵ James Strong, *The Strongest Strong's Exhaustive Concordance of the Bible*, rev. by John R. Kohlenberger and James Swanson, Definition of the KJV word, "Renew", Greek Concordance Reference # 342, (Grand Rapids: Zondervan Publishing), 2001.

Biblical focus is of paramount importance and necessary in order to maintain our “internalized commitment” to God, and to ourselves. We also realized how important Sexual Abstinence truly is since this understanding definitely pertains to the spiritual, physical, psychological, and emotional health and well-being of our teenage children, and of course, their overall success in life.

Finally, we realized the need for Bethel Holy Church, and other Christian churches, to engage in recovery, renewed emphasis, clarification, but not necessarily reconstruction of doctrines, so that an accurate knowledge and perceptual understanding of Sexual Abstinence Educational tenets can occur to enable this Demonstration Project to be successful. We must openly clarify our stand for Sexual Abstinence-until-marriage and model this behavior, ourselves, to our children, so that all teenagers and other individuals will properly understand and appropriately conduct themselves, modeling godly and responsible behavior and be Sexually Abstinent-until-marriage in order to be truly blessed and truly transformed.

However, there are some very important questions in this “Transformation”, Chapter 9 that need to be addressed and these questions include: Why was the Bethel Holy Church/ Washington Heights Community’s Film Presentation and Public Forum attendance and turnout so low? In retrospect, there were a total of fourteen (14) individual (members) from Bethel Holy Church along with two (2) residents from the Washington Heights Community that attended the Film Presentation and Public Forum, giving us a total of sixteen (16) attendees. Additionally, none of the other invited Washington Heights Community based churches attended the Film Presentation, nor sent any church representatives to the Sexual Abstinence Education Film Presentation

and Public Forum. Our question then becomes, why not?

Perhaps, the Bethel Holy Church Demonstration Project Site Team and myself could have better communicated, first of all, to our Bethel Holy Church membership the relative importance of attending such an informative Sexual Abstinence Education Film Presentation. Honestly, from the inception of the Bethel Holy Church/ Washington Heights Community Sexual Abstinence Program development, I personally do not believe that enough emphasis, or paramount importance was placed upon the Sexual Abstinence Education Program Demonstration Project, itself, or even advocating the need to attend the Film Presentation and Public Forum, possibly, because many individuals may not realize the potential lethal and life-changing ramifications and other serious implications of teenage pregnancy and sexually transmitted diseases in our church and Washington Heights Community. With that understanding expressed and with all humility, being the Project Director, but not filling any type of church leadership role, or having any type of leadership capacity at Bethel Holy Church to make those types of event decisions, I still need to take full responsibility for what failed to transpire.

Concerning the Washington Heights Community attendance at the Film Presentation, why didn't many community residents attend the Film Presentation? Conceivably, the Washington Heights Community could have also been better informed concerning the Film Presentation and potential Sexual Abstinence Education Program although a few Site Team Members and I sojourned through various parts of the upper and lower Washington Heights Community to inform residents. Deaconess Cheryl Griswell and I traveled and communicated with most school administrators at all of the

Washington Heights Community high schools. I also personally traveled to ninety-nine percent (99%) of the middle (Intermediate) schools in the Washington Heights Community, informing key administrators concerning the potential Sexual Abstinence Education Program and Film Presentation, but nevertheless, not one Washington Heights Community student, or parent attended the Film Presentation and Public Forum.

In general, can we surmise that most individuals no longer believe in the Sexual Abstinence theme, or paradigm and that these individuals find Sexual Abstinence Education an ineffective waste of time? As previously mentioned in this Demonstration Project, the United States government rallied behind and endorsed Sexual Abstinence tenets and Education under President George W. Bush, providing substantial federal financial support for state – sponsored, domestic Sexual Abstinence Programs in the United States, maximizing average federal funding allocation at approximately \$170 million dollars per year.¹²⁶ And so, Sexual Abstinence Education was extremely popular. Therefore, what can we truthfully attribute this decline in Sexual Abstinence Education tenets to?

Obviously today, national and New York State teenage pregnancy and sexually transmitted disease statistics reveal that Sexual Abstinence and sexuality education, regardless if the form of sexuality education taking place in our children's scholastic educational learning environments is Comprehensive Sexual Education, are not working for our children's benefit at all. The various well-published statistical enumerations convey the entire truth and the complete story. The majority of our children, today, are

¹²⁶President George W. Bush's Sexual Abstinence Educational endorsement and ensuing critical backlash are mentioned on pgs. 24 -27, and pgs. 47-49.

indulging in gratuitous sexually immoral and irresponsible behavior, beginning at a very young age and these children are reaping the negative consequences of their actions.

There was time, during the establishment of the early Christian church and the centuries following up to until the early 18th century, when the Bible and the Christian “Way” of thinking were the ultimate authorities that humanity based their decisions upon. This type of understanding rarely occurs today, but we need to revert back to this understanding and perform these sacred actions if we desire our children to be safe, secure, and spiritual and physically healthy, enjoying the blessings and satisfaction of the Lord God here on this Earth.

And so, what could we have been performed differently to enhance attendance turnout at the Bethel Holy Church/ Washington Heights Community Film Presentation and Public Forum? I am convinced that more diligent effort could have been employed to actively inform, not only the Bethel Holy Church membership, but Washington Heights Community residents, and per chance, the other Washington Heights Community churches, as well. Even the Victorian age poet, Robert Browning counseled that, “Ah, but a man's reach should exceed his grasp, or what's a heaven for?”¹²⁷ As Sexual Abstinence Administrators, teachers, and concerned parents, we should be prepared to go beyond our and other’s expectations, to surpass our goals and objectives in reaching and informing others about our Sexual Abstinence Education Program and

¹²⁷BrainyQuote, “Ah, but a man's reach should exceed his grasp. Or what's a heaven for?” By Robert Browning, <http://www.brainyquote.com/quotes/quotes/r/robertbrow108884.html> (accessed 02/02/2013).

to certainly supersede our supposed 'limitations', whatever these limitations are.

In a conversation concerning the Film Presentation and Public Forum attendance with the Bethel Holy Church Chairman of the Deacon Board, Deacon/Minister Richard Brewster, this Christian brother made an outstanding suggestion to me when he advised me that to possibly increase attendance at the next Sexual Abstinence Education Program event, Deacon Brewster suggested that it would be a good idea, in a timely fashion, during the weekend, or during an opportune time a few times during the week, to place a Site Team Member/participant table in front of Bethel Holy Church, laden with a Sexual Abstinence Education Banner, event Flyers, and other relevant information and talk with individuals passing by, informing them about the potential Sexual Abstinence Education Program and the upcoming advertised Sexual Abstinence Education event. I felt that this understanding was absolutely superb advice.

Finally, I along with the entire Bethel Holy Church Site Team hope and pray that God creates a way for Bethel Holy Church and the Washington Heights Community to financially fund and implement this Sexual Abstinence Education Program with a Biblical focus. God bless you all!!!

APPENDIX A: DEMONSTRATION PROJECT PROPOSAL

TEENAGE SEXUAL ABSTINENCE EDUCATION IN THE 21st CENTURY

The Church and Community Learn How to Curtail Teenage Pregnancy and Sexually Transmitted Disease

BY

CHRISTOPHER M. WILLIAMS

A DEMONSTRATION PROJECT PROPOSAL

New York Theological Seminary

November 14, 2011

CHALLENGE STATEMENT

As a teacher in educational ministry at Bethel Holy Church in Washington Heights, New York, a pressing church concern is that the New York City Office of Mental Health and Hygiene statistics reveal that pregnancy and sexually transmitted diseases impede 13 to 16 year-olds from reaching their fullest potential. If this problem is not addressed, teenagers will suffer unimaginable pregnancy rates and serious health risks. This demonstration project will develop and implement an educational program focusing on abstinence education for 13 to 16 year-olds designed to curtail pregnancy and sexually transmitted diseases.

To my Grandma Ruby Bowles (12/23/1913 – 02/08/2011), whose abiding, incessant love and encouragement molded, nurtured, and sustained me to become the man I am today...

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CHAPTER 1

INTRODUCTION TO THE SETTING

The Washington Heights community located in the northwest region of New York City, immediately north of Harlem, New York, offers a historically unique and picturesque view of the borough of Manhattan with landmarked buildings and residences, and especially, pervasive cultural diversification that has been a staple over the last thirty years. Washington Heights borders Harlem to the South, along 155th street, Inwood to the North along Dyckman Street, the Hudson River to the West and Harlem River to the East. Many proud ethnicities have called Washington Heights their home with the same individuals enjoying its scenic beauty, together with the community's wealth of charismatic and social personalities.

The New York City Washington Heights community was originally a fortification site for, then General George Washington, and the American Continental Army which sought to prevent British forces from invading and overrunning New York City during the American Revolutionary War. At that time, the fortress which housed the American Continental Army, named Fort Washington, located at 183rd Street and Pinehurst Avenue (now Ft. Washington Avenue) was the highest point in Manhattan (80.8 meters, or 265 feet above sea level), was a militarily-strategic and vital observation point of both the Hudson and East River waterways.¹

¹Wikipedia, Washington Heights history,
http://en.wikipedia.org/wiki/Washington_Heights,_Manhattan (accessed March 17, 2011).

General Washington and the Continental Army could observe British forces attempting to attack Manhattan from this vantage point in Washington Heights and defend the area. The General made his temporary headquarters at Morris-Jumel Mansion, between September 14th and October 20, 1776, with Madame Jumel (Mary Philipse, wife of Roger Morris) located on 160th Street and Jumel Terrace after Washington and the Continental Army lost the Battle of Brooklyn Heights during the Battle of Long Island. On November 16, 1776, during the battle of Fort Washington, saw the fort fall to the British at great cost to the American Army; 130 soldiers were listed as killed or wounded and 2700 soldiers were listed as captured and taken as prisoners, many of whom died on prison ships anchored in New York harbor. The British listed 67 killed, 335 wounded and six missing. The Americans actually lost 54 killed and more than 2,700 captured — a tremendous blow to the Patriot cause.² With this defeat, Fort Washington also became a temporary headquarters for British forces.³

The Washington Heights area has been the home of many ethnic cultures. In the early 1900's, Irish immigrants settled in Washington Heights, and during the Nazi era, in the 1930's and 1940's, saw the influx of many Jewish immigrants. In the 1950's and 1960's, many Greeks also settled in the Washington Heights area. During the 1980's and 1990's, immigrants from the Dominican Republic made and continue to make Washington Heights their home.⁴ Currently, Dominican citizens and immigrants extensively make up seventy-three percent (73%) of the current population with the rapid

²The Battle of Fort Washington, <http://www.u-s-history.com/pages/h1285.html> (accessed October 10, 2011).

³Wikipedia, Morris-Jumel History, http://en.wikipedia.org/wiki/Jumel_Mansion (accessed March 17, 2011).

⁴ Wikipedia, Washington Heights history,

changes in the neighborhood historically reflecting the departure of the dominant cultural group.⁵

Bethel Holy Church, one of one hundred and thirty-three (133) churches that is part of the Mt. Sinai Holy Church of America, Inc., is located in the Washington Heights area on 156th Street and St. Nicholas Avenue. The church members are primarily of African-American descent. Most of them moved to the local area from the North American South, and are now long-established residents of New York City or the New Jersey metropolitan area. Many of the children and grandchildren of these older residents are members of Bethel Holy Church and also attend church services on a regular basis. The older congregants can often go back several generations and relate colorful stories about their ancestry's fruitful and meaning involvement at Bethel Holy Church and the Mt. Sinai Holy Church organization as a whole.

Some congregants of Bethel Holy Church are Caribbean, Jamaican, Guyanese, and Latina descent. With this unique demographic and taking into account the Washington Heights' community's diverse population mixture, with this commonality, Bethel members can easily identify with and reach out to other inhabitants of this community in outreach ministry, special events, and evangelism, fulfilling Jesus Christ's important mandate to increase Christian disciples through the Great Commission (Matthew 28:18-20 KJV).

http://en.wikipedia.org/wiki/Washington_Heights,_Manhattan (accessed March 17, 2011).

⁵ A Brief History of Washington Heights,
http://maxweber.hunter.cuny.edu/histo/salzman/gallery/Francoeur_S.html (accessed October 10, 2011).

During the last 5 to 7 years, there has been a tremendous influx of whites who have re-moved into this Washington Heights neighborhood. White residents have attended service at Bethel Holy Church, but none have ever joined the membership. Specifically, whites have been guests at Sunday service, and at marriage and funeral services held at the church. These and other whites have some sort of affiliation with Pastor Bishop Joseph H. Bell, Sr., or have been special programmatic guests from Christian organizations such as *Jews for Jesus* who have been invited to speak at Bethel.

Overall, it is the pastor's sincere desire to attract participants to Bethel Holy Church's services and to have a *quality* program which will transform participants into quality members, now and in the future, so that members in the Body of Christ will grow spiritually and will be retained. Within the Pentecostal tradition and at Bethel Holy Church, Sunday morning worship service, and of course, educational ministry has always been an integral part of church services. Rising up early in the morning with one's mind, heart and attitude focused on God Almighty joyfully places an individual in the presence of the Creator and God's relentless, indomitable love and power. Therefore, in order to accurately describe an important and essential aspect of the Pentecostal denominational faith-tradition, yesterday and today, the church service, including teaching ministry serve to increase and enhance our knowledge of God, making us more competent and complete in God and enabling the Christian believer to go on to perfection.

Ever since Bishop Ida Robinson turned over the reins of church leadership to Pastor and Elder James Bell in 1944, Bethel members have always had a creative and learning Sunday worship and teaching ministry experiences, including Sunday school. Many members who are active in Bethel Holy Church's Sunday worship and teaching

ministry program have grown in spiritual wisdom and in power, similar to the growth that our Lord and Savior Jesus Christ experienced in his youth and young adult experience (Luke 2:40 KJV). Such members have gone further into church ministry, been drawn into pastoral service as deacons, deaconess, and church teachers; taken on pastoral responsibilities at Bethel and other Mt. Sinai congregations, or have simply gone home to be with the Lord. During their discipleship at Bethel Holy Church, these members truly became servants to God.

Older and younger Bethel congregants can certainly testify to what the Lord has done in their lives as a result of their faith and knowing what the Lord requires of them in this great experience called salvation. To properly become equipped in order to fight this spiritual battle, Bethel Holy Church has an educational ministry program consisting of morning Sunday school, Tuesday evening Prayer Service, Wednesday evening Bible Study, a scheduled quarterly Bethel Community Bible Institute (BCBI), and a monthly men's and women's educational ministry called Men of Standard and Sisters of Virtue.

Being illuminated in the knowledge and wisdom of our Lord and Savior and abounding in and being able to learn and explicate their ordinary theological tenets and language in the Sunday worship and teaching ministry program has indeed been a blessing and a testimony. Indeed, having the teaching ministry at Bethel Holy Church bestows a formidable capability and resource for not only the church leadership at Bethel, but is an awesome training resource for all membership since having the presence of the Lord endows faith, wisdom, and understanding to adequately conduct oneself and to prosper in this life.

However, the older Bethel members seem to realize the importance of Sunday worship and teaching ministry to a greater extent than the younger members since older members attend in far greater numbers and are more consistent in attendance. Additionally, at Bethel Holy Church's worship service and educational ministry program, in general, there are far more female participants than male participants. In many Christian denominations, male participation and membership have declined dramatically. One can possibly cite increased male participation in more ungodly activities, or the possible male inclination towards masochism and chauvinism as likely reasons for the lack of male participation in church. Whatever the reason, it is obvious that females are currently sustaining the church in all contexts.

This average description of Bethel Church membership is common to many churches. Congregants indeed come in all shapes, sizes, ages, and ethnicities. We are all members of one body of Christ with different tasks, functions, and responsibilities, but with one Lord, Jesus Christ. Bethel Holy Church members, as well as congregants in other churches and church environments, serve the Lord under the direction of a loving God and the power of his Holy Spirit and, certainly, loving one another.⁵ Within our Pentecostal tradition, modeled after the Azusa Street Revival Movement⁶ in 1906-1907, God, through the Holy Spirit, has been able to freely move at Bethel Holy Church through educational ministry so that the power and gifts of the Holy Spirit are readily apparent in the church congregation.

⁵ Christopher M. Williams, *Revitalizing and Implementing a Dynamic Church Learning Program for Christian Disciples*, (Fordham University's Graduate School of Religious and Religious Education: MA Research Paper/Thesis, 2010), 12-15.

⁶ The Azusa Street Revival 1906-1909, <http://www.blackpast.org/?q=aaw/azusa-street-revival-1906-1909> & <http://www.theazusastreetrevival.com/> (accessed October 26, 2011).

CHAPTER 2

PRELIMINARY ANALYSIS OF THE CHALLENGE

Challenge Statement

As a teacher in educational ministry at Bethel Holy Church in Washington Heights, New York, a pressing church concern is that the New York City Office of Mental Health and Hygiene statistics reveal that pregnancy and sexually transmitted diseases impede 13 to 16 year-olds from reaching their fullest potential. If this problem is not addressed, teenagers will suffer unimaginable pregnancy rates and serious health risks. This demonstration project will develop and implement an educational program focusing on abstinence education for 13 to 16 year-olds designed to curtail pregnancy and sexually transmitted diseases.

THE PROBLEM

During the beginning of the 1980's, the illicit narcotics trade made its seminal and treacherous entry into the Washington Heights community. With the presence of narcotics, including the sale of other dangerous and illegal mind-altering substances came inevitable conflict between gang members and business associates representing the entire ethnic spectrum of this community. Homicides and violence became prevalent with many residents living in pervasive fear and quite a few of these individuals composed of decent senior citizens and working-class adults with established families were tremulous at the thought of going to the playground with their families, or to the neighborhood bodega to shop for groceries.

At this time, gunshots, screams, and ambulance sirens continually sounded through the evening's obscurity which culminated with resident and business-owner's ever-increasing belief that this turmoil would never end. In the 1980's, in his first term in office, President Ronald Reagan and his wife, First Lady Nancy Reagan voiced their concern over the catastrophic and horrific events occurring in the nation's cities,

especially New York. Realizing that drugs precipitated the on-going violence and murders in which adults were setting a negative example for their children, at this time, Nancy Reagan sought to convey the right image to youth and young adults with now-epic slogans and expressions such as “Just say No to Drugs.”¹

The 1990’s, up until the turn of the new millennium saw more of this drug-related violence in Washington Heights with a heightened increase in sexual immorality among adolescents and young adults. Through constant participation in drugs and the assorted characteristic domestic violence which entailed, many parents disregarded properly nurturing their children, and the children, many already being raised in single-parent, or parentless households also began to purchase drug paraphernalia and also began to experiment with drugs. These same children felt that their parents were absent, or “M.I.A.” and felt an enormous sense of freedom and liberation due to these absentee parents. The children began to raise themselves, and as adolescents, considered themselves adults with the associative rights and privileges, thereof, with absolutely no accountability whatsoever.

Therefore, the children in Washington Heights began having children, and if some of these actions did not result in pregnancy, these marked encounters of sexual immorality resulted in the passage of sexually transmitted diseases. Where was the Christian church during this drug-ridden, violence-plagued epidemic? Christians in churches in the Washington Heights community also felt the pain and suffering caused by drugs and sexual immorality, and most of the time, close members of church families

¹“How To Say No To Drugs”,
http://www.ehow.com/how_2079045_say-no_drugs.html (accessed October 22, 2011).

underwent the same problem with drug addiction and sexual immorality. However, established Christians fervently prayed for God's hand to cover and protect their children and other family members from drugs, alcohol, and sexual immorality and many of these children were protected and/or eventually delivered from this plague. However, not all individuals recovered.

Current statistics from the New York City Office of Mental Health and Hygiene reveal that fifty percent (50%) of middle and high school aged adolescents engage in high-risk sexual activity, where 2656.1 cases out of 100,000, ages 15 to 19 encounter sexually transmitted diseases, having a deleterious effect upon their body and possibly resulting in sterility. To be absolutely honest, this statistical enumeration is realistically quite higher since these statistics represent the adolescents who actually reported their sexual activity. What about the individuals who did not report their repeated sexual activity?

Adolescents, especially females, who engage in high-risk sexually immoral behavior have not physically developed the fibrous linings of their sexual organs. In other words, their body and sexual organs have not reached maturity. If such an individual encounters a sexually transmitted disease, such as HIV, Chancroid, Chlamydia, Gonorrhea, and Syphilis which are usually contracted through sexual intercourse or other intimate sexual contact, then the ravaging and devastating effects of having one or more of these sexually transmitted diseases can result in the adolescent's inability to adequately reproduce later in life. If this problem is not addressed, teenagers will suffer unimaginable pregnancy rates and serious health risks.

Curtailing this problem among our adolescents definitely involves systemic change in the way that we think and the way that we conduct our lives. In other words, we must incorporate a more Godly and spiritual focus in our lives and actually live by this notion in order to witness demonstrable change in our children's lives. If we do not change, our children will not change. Additionally, we must diligently seek the knowledge and understanding entailed within scientific and biological disciplines. Therefore, this demonstration project will develop and implement an educational program focusing on sexual abstinence education for 13 to 16 year-olds designed to curtail pregnancy and sexually transmitted diseases.

According to the 2006 Schools Health Policy and Program Survey (SHPPS) used to assess school health policies and programs at the state, district, school, and classroom levels on sexually transmitted disease health education and prevention,² 75.8% of schools nationally "taught" abstinence as the most effective method to avoid pregnancy, HIV, and other sexually transmitted diseases. If the overall national percentage of schools teaching sexual abstinence education is realistically and arguably so high, why are sixty percent (60%) of middle and high school-aged adolescents engaging in sexually immoral behavior?

Interestingly, Sexual Abstinence Education proponents garner the majority of government funding for dedicated sexual abstinence education programs in the United

²Department of Health and Human Services, Center of Disease Control and Prevention, 2006 *Schools Health Policy and Program Survey (SHPPS)*, http://www.cdc.gov/healthyyouth/shpps/2006/factsheets/pdf/FS_STDPrevention_SHPPS2006.pdf (accessed March 22, 2011).

States. In 1981, President Ronald Reagan signed the Adolescent Family Life Acts, and according to Sarah Beshers in an article focusing on the origin and the language of educational approaches to sexual risk reduction, Beshers conveys “the abstinence education movement began its rapid ascendancy to political dominance, a process marked by an increasingly generous federal funding, which reached a peak of \$176 million dollars in 2006”³, with subsequent funding averaging approximately \$170 million dollars per year.

Meanwhile, the opponents of Sexual Abstinence Education, those individuals and programs that advocate strict Sexual Education training while concurrently barring sexual abstinence education, fuming over what they perceive as a lack of recognition, and of course, lack of government funding engage their time in often-critical derision of Sexual Abstinence programs and governmental political sponsorship. Sexual Abstinence Education proponents adequately counter by stating that teaching sexual education knowledge and encouraging youth and teenagers to use condoms and contraceptives provide harmful incentives for youth and teenagers to engage in sexual immorality and sexually at-risk behavior. Lately, in this war, education Sexual Education advocates have strategically and cunningly utilized terminology peculiar to sexual abstinence by labeling themselves “abstinence-based education”, or abstinence-plus education in an

³Sarah Beshers, Abstinence-What? : A Critical Look at the Language of Educational Approaches to Adolescent Sexual Risk Reduction. *Journal of School Health*, 77: 637-639. Doi: 10.1111/j.1746-1561.2007.00244.x.

approach that emphasizes the merits of abstinence but also includes information about other risk reduction methods, that is, contraceptives and condoms.⁴

Most importantly, what is at stake for these two sides arrayed against one another in their struggle for governmental recognition and funding is vigorously influencing the culture embedded in our domestic social fabric and the hearts and minds of adults, and ultimately, young people. Without a doubt, Sexual Abstinence Education programs, for the most part, have been remarkably successful despite its criticism. Therefore, the important component of teaching sexual abstinence education lies in teaching adults and teenagers to stay the course when engaging in sexual abstinence training and harm reduction, including maintaining its ensuing lifestyle by also incorporating knowledge and understanding concerning God and His spiritual principles.

Consequently, in the Washington Heights community, and nationally, the Christian church needs to become proactively involved in re-educating adolescents on sexual abstinence education, employing a specific spiritual and theological focus. Deaconess Cheryl Griswell, a Bethel Holy Church Site Team Demonstration Project member and an individual who strongly and caringly interacts with people in the Washington Heights community makes some poignant remarks when she states that,

There is a great urgency to educate our youth about abstinence. Too many times our children are being given half-truths, or very little understanding on what is right based on biblical principles for healthy moral standards.

Furthermore, Deaconess Griswell elaborates on what is at stake concerning certain important societal and community aspects when she conveys:

⁴Beshers, *Abstinence-What? : A Critical Look at the Language of Educational Approaches*, 639.

Historically, because our children, even those of us from my generation- the 70's have created a legacy of broken families, homes, and relationships with God and man due to promiscuity, young ladies that have become pregnant having to raise children on their own because young men do not understand the responsibility of their actions, or young women giving into abortion as "their given right"- there was a time such acts was a cause for shame. Spiritually, our children lack the fear and admiration for God. They are being taught to believe whatever they want to do is okay and you can still serve God. There are no consequences to their actions and the Bible clearly states that the "wages of sin is death.

Finally, Deaconess Griswell communicates the positive ramifications of sexual abstinence,

We are overdue in catching our children before they fall into the trap of sexual sin and now is the time to become proactive in letting our children know abstinence is the only way to go. *Abstinence will umbrella them from STD's, unwanted pregnancies*, the lost of a complete education, allowing them opportunities of an intimate relationship with God and healthy relationships with their peers, to pursue higher education without the struggle of having to raise life that they are not prepared for.⁵

The Associate Pastor of Bethel Holy Church and Site Team Member, Elder Joseph H. Bell, Jr. also alluding to the importance of having an (Sexual) Abstinence Education Program in the church and the Washington Heights community expresses,

Clearly, there is an urgency to have the (Sexual) Abstinence program up and running. With the increase in sexually transmitted diseases, unwanted pregnancies, single parents, and poverty in urban areas, programs of this nature will have many positive ramifications on a variety of levels. From a biblical standpoint, we are following the example of Jesus by teaching what is morally responsible. Theologically, the Bible sustains a context for sexual intimacy (marriage). From an historical and social standpoint, much can be said about the cause and effect relationship between the sexual revolution and the rapid decline of morals and the family structure in America. Politically speaking, (Sexual) Abstinence may not be the

⁵Deaconess Cheryl Griswell, Response to Question # 2 on Preliminary Analysis of the Challenge Questionnaire : *What Sense of Urgency Do You Have Concerning the Problem?* Bethel Holy Church Demonstration Site Team Member [New York City, New York Theological Seminary Mentor & Research Development Seminar 1, DBC 1011], April 2011.

most popular position to take, but its merits are undeniable. Avoiding the costs of contraceptives, doctors' visits, etc., will certainly impact costs from an economic standpoint. Additionally, if an unwanted pregnancy can be avoided, it has any number of ramifications on one's personal economic status as well as municipal, state, and federal budgets. Psychologically, the power to abstain cannot be minimized. Once young people are taught that (Sexual) Abstinence can be empowering and liberating, the potential for one's self-esteem to be positively impacted is overwhelming.⁶

Additionally, the Christian church must foster active collaboration with district middle and high schools, community service organizations, after-school centers, and public libraries, and make parents in the community publically aware that churches, beginning with this Demonstration Project at Bethel Holy Church, are present, available, and ever-fighting the good fight in order to curtail pregnancy and sexually transmitted diseases. If we can actively place a more Godly and spiritual focus on sexual abstinence education beginning in the church and our surrounding communities, the expected outcomes from such a program will be phenomenal and the pathological statistics revealed through the New York City Office of Mental Health and Hygiene will be radically reduced, resulting in a substantial improvement in the quality of our children's lives.

In other words, by developing, implementing, and sustaining this Bethel Holy Church Sexual Abstinence Education program, we will have made a considerable investment in our children and ourselves. It will surely take a communal effort beginning

⁶Elder Joseph H. Bell, Jr., Response to Question # 2 on Preliminary Analysis of the Challenge Questionnaire : *What Sense of Urgency Do You Have Concerning the Problem?* Bethel Holy Church Demonstration Site Team Member [New York City, New York Theological Seminary Mentor & Research Development Seminar 1, DBC 1011], April 5, 2011.

with our focus on the Creator God and seeking His assistance, including the adults in the Washington Heights neighborhood working together to ensure the growth, safety and security of our children. If we surely believe the wise ancient Nigerian-African proverb, “It takes a village to raise a child”,⁷ then our actions for inculcating this beneficial program will have lasting positive effects.

CHAPTER 3

PLAN OF IMPLEMENTATION

Goals and Strategies

⁷Assessing “It takes a village to raise a child”,
<http://www.helium.com/items/803335-assessing-it-takes-a-village-to-raise-a-child>
(accessed October 11, 2011).

Goal 1: To develop and raise awareness at Bethel Holy Church that pregnancy and sexually transmitted diseases impede 13 to 16 year-olds from reaching their fullest potential.

Strategy 1: Display a film and public forum to the Sunday Congregation highlighting the insidious effects that pregnancy and sexually transmitted diseases have on teenagers. (Christopher, Joseph Bell, Jr., and Toya Bell will ensure that Bethel Holy Church Film Presentation and Public Forum are put into effect in February 2012).

Strategy 2: Flyers announcing the Bethel Holy Church Film Presentation and Public Forum will be distributed to District 6 middle schools, community centers and health programs, libraries, the Washington Heights general community, and neighboring churches (Bethel Holy Church Site Team members will visit these locations in December 2012).

Strategy 3: Harlem Hospital and Columbia-Presbyterian health professionals will also be invited to speak at the Bethel Holy Church Film Presentation and Public Forum (Bethel Holy Church Site Team members will visit these locations in December 2012).

Strategy 4: Go into the public middle schools in the Washington Heights area and engage students and faculty, informing them about prospective Film Presentation and Public Forum to be held in February 2012 (Christopher, Katrina Green, and Cheryl Griswell will visit public middle schools between December 2011 and January 2012).

Strategy 5: A consistent Internet Facebook, Linked-in, and Twitter post will be created to raise public awareness that a sexual abstinence program will be developed at

Bethel Holy Church (Christopher, Joseph Bell, Jr. and Toya Bell will implement and monitor on-line post beginning in December 2012).

Evaluation of Goal 1: Qualitative analysis in the form of a simple questionnaire, or survey will be given to church and community residents to ascertain whether or not this Sexual Abstinence Education Demonstration Project has been successful in disseminating the educational content and meeting the goals and objectives of the program.

Subsequent current statistics from the New York City Office of Mental Health and Hygiene for the Washington Heights area will also reveal if desired objectives have been achieved.

A cumulative (every 4 months) and a summative (once per year) evaluation will be given to assess whether or not the Sexual Abstinence Education Demonstration Project has indeed been successful giving participants an opportunity to make informative suggestions to the program.

Goal 2: To develop and build a proficient team to implement Bethel Holy Church Sexual Abstinence Education program.

Strategy 1: Generate suitable selection criteria to be met by Bethel Holy Church Sexual Abstinence Education program administrators and teaching personnel.

Additionally, health professionals utilized by the Bethel Holy Church Sexual Abstinence Education program should meet the same selection criteria, including conforming to the following requirements:

- e) Bethel Holy Church Sexual Abstinence Education Program administrators, teaching personnel, health professionals and staff must profess a relationship with the Lord Jesus Christ and steadfastly hold a Christian faith tradition.

- f) All personnel must live in accordance with Christian standards and live an appropriate and holy lifestyle modeled after our Lord and Savior Jesus Christ.
- g) Bethel Holy Church Sexual Abstinence Education Program administrators, teaching personnel, and health professionals should have adequate ministerial teaching experience and be capable of explaining spiritual concepts and principles derived from Holy Scripture.
- h) Bethel Holy Church Sexual Abstinence Education Program administrators, teaching personnel, and health professionals should have adequate teaching experience and be fully capable of explaining biological concepts and principles related to biological science and have some familiarity with other inter-disciplinary human sciences such as psychology, physics, and chemistry.

Strategy 3: Decide exactly which health professionals should engage the Bethel Holy Church 13 to 16 year olds in the Bethel Holy Church Sexual Abstinence Education Program. The choices will include medical doctors, nurses, psychologists, and various college/high school science educators.

Evaluation of Goal 2: Qualitative analysis in the form of a simple questionnaire, or survey will be given to church and community residents to ascertain whether or not the new Sexual Abstinence Education program health professionals are proficient in getting the sexual abstinence program message across.

Goal 3: Renovate and increase building space at Bethel Holy Church to accommodate an effective classroom environment (Christopher and Elder Joseph Bell, Jr. will put in this strategy into effect April 2012).

Strategy 1: Collaborate with other area church organizations (Christopher and Elder Joseph Bell, Jr. will put this strategy into effect in April 2012 to May 2012).

Strategy 2: Research the possibility of procuring a building to house the sexual abstinence education learning/ teaching environment (Christopher and Elder Joseph Bell, Jr. will put this strategy into effect in April 2012 to May 2012).

Strategy 3: Identify prospective organizations and agencies that will rent/sell space to provide a positive abstinence educational learning environment for adolescent development (Bethel Holy Church Site Team members will put this strategy into effect in April 2012 to May 2012).

Strategy 4: Survey adolescents about what they would like to see displayed and utilized in a sexual abstinence educational learning environment (Bethel Holy Church Site Team will put this strategy into effect in April 2012 to May 2012).

Evaluation of Goal 3: Qualitative analysis in the form of a simple questionnaire, or survey will be given to church and community residents to simply ascertain whether or not the new Sexual Abstinence Education Demonstration Project learning space is sufficient for housing the learning environment.

Goal 4: To develop and implement an educational program at Bethel Holy Church focusing on abstinence education for 13 to 16 year olds designed to curtail pregnancy and sexual transmitted diseases.

Strategy 1: Implement an abstinence education plan and program that will teach and disseminate an appropriate understanding of sexual abstinence education to 13 to 16 year- olds. Parents and guardians will extensively participate in support of their children. This sexual abstinence educational teaching will incorporate an all-embracing spiritual

and biblical focus in conjunction with knowledge and understanding derived from various scientific, specifically biological disciplines (Program will begin in June 2012).

Strategy 2: Develop sexual abstinence education content and goals and objectives for the program (Christopher and Elder Joseph Bell, Jr. will put this strategy into effect in January-February 2012).

Strategy 3: Develop a spiritually-based and biblically focused sexual abstinence education lesson plan (Christopher and Elder Joseph Bell, Jr. will put this strategy into effect January-February 2012).

Strategy 4: Develop a sexual abstinence education teacher training curriculum and manual (Christopher and Elder Joseph Bell, Jr. will put this strategy into effect in April 2012 to May 2012).

Strategy 5: Continue to raise community and public awareness about the prospective sexual abstinence education program at Bethel Holy Church by talking with community residents and posting viable abstinence education marketing materials (Bethel Holy Church Site Team will continue to put this strategy into effect in February to March 2012).

Strategy 6: Visit private school and Catholic educational institutions and inform them about the prospective sexual abstinence educational program occurring at Bethel Holy Church. The Site Team will form relationships with supportive administrators and school personnel (Bethel Holy Church Site Team will put this strategy into effect February to March 2012).

Strategy 7: Collaborate to write a proposal to appropriate government and/or foundation funding for this Sexual Abstinence Education Demonstration Project (Christopher and Elder Joseph Bell, Jr. will put this plan into effect in January 2012 to be completed by early March 2012).

Evaluation of Goal 4: Qualitative analysis in the form of a simple questionnaire, or survey will be given to church and community residents to ascertain whether or not this Sexual Abstinence Education Demonstration Project has been successful in disseminating the educational content and meeting the goals and objectives of the program.

Subsequent current statistics from the New York City Office of Mental Health and Hygiene for the Washington Heights area will also reveal if desired objectives have been achieved.

A cumulative (every 4 months) and a summative (once per year) evaluation will be given to assess whether or not the Sexual Abstinence Education Demonstration Project has indeed been successful giving participants an opportunity to make informative suggestions to the program.

CHAPTER 4: RESEARCH QUESTIONS

A. Historical Research and Analysis

1) Within the Washington Heights community, has there been any effort (s) by the education community to utilize Sexual Abstinence Education in order to curtail pregnancy and the transmission of sexually transmitted diseases among adolescents? 2) To what extent and how successful were these efforts? 3) If these efforts were not successful, what prevented these abstinence educational efforts from being successful? 4) Historically, has Bethel Holy Church or any other church in the Washington Heights community advocated sexual abstinence education and to what extent? 5) Was there a distinct difference between church sexual abstinence education and secular community sexual abstinence education advocacy? 6) What historical aspects of sexual abstinence education in the Washington Heights community need to be recovered, emphasized, or re-framed i.e., understood in new, emancipatory ways?

B. Biblical Research and Analysis

1) From a church and biblical perspective, has Bethel Holy Church adequately made its spiritual/ biblical way of life and teachings known and understood within the wider community and what biblical themes, understanding, or passages have been neglected or

misunderstood so as to contribute to the persistence of the increase in pregnancy and transmission of sexually transmitted diseases among adolescents?

2) How can these spiritual/ biblical perspectives be recovered or re-interpreted in fresh ways to undergird persons or goals involved in sexual abstinence education? 3) What new hermeneutical or critical methodological approaches are available to take to shed better light on the situation, or to open new options for those within Bethel Holy Church?

C. Theological Research and Analysis

1) Is it necessary for Bethel Holy Church to engage in recovery, renewed emphasis, clarification, or reconstruction of doctrines so that an accurate understanding and perception of sexual abstinence educational tenets can occur to enable this Demonstration Project to be successful? 2) Can the educational ministry that occurs at Bethel Holy Church, including new spiritual and theological insights that we have discovered guide or illuminate this Sexual Abstinence Education Demonstration Project?

D. Analysis of Spiritual Life and Practice

1) Can spiritual life praxis and traditions of worship and ritual function to enable and empower this sexual abstinence education project? 2) How can we integrate this understanding or challenge them in this Demonstration Project? 3) What spiritual growth does this sexual abstinence education project require of myself, the individuals involved, and the congregation?

CHAPTER 5: EVALUATION PROCESS

Dictionary.com defines the word *evaluation* as an act or instance of evaluating or appraising, or (especially in medicine) a diagnosis or diagnostic study of a physical or mental condition. Other definitions include an assessment or statement of value.¹ Accordingly, an appraisal and an assessment of value will be made of the Sexual Abstinence Education Demonstration Project that will be developed and implemented at Bethel Holy Church.

A systematic cumulative (every 4 months) and a summative (once per year) evaluation will be given to assess whether or not the Sexual Abstinence Education Demonstration Project has indeed been successful, worthy of merit, and significant to the church and the Washington Heights community, also giving participants and observers an opportunity to make valuable suggestions to the program. The following evaluative techniques will be utilized to make an effectual appraisal:

1. Theory of Change Model² as explicated by Learning for Sustainability.net states that community-based change initiatives often have ambitious goals, and so planning specific on-the-ground strategies to those goals is difficult. Likewise, the task of planning and carrying out evaluation research that can inform practice and surface broader lessons for the field in general is a challenge. Theories of change and logic

¹Dictionary.com definition of “Evaluation”, <http://dictionary.reference.com/browse/evaluation> (accessed September 24, 2011).

²Will J. Allen, *Learning for Sustainability: Theory of Change and Logic Models*, <http://learningforsustainability.net/evaluation/theoryofchange.php>, (accessed June 4, 2011).

models are vital to evaluation success for a number of reasons. Programs need to be grounded in good theory. By developing a theory of change based on good theory, managers can be better assured that their programs are delivering the right activities for the desired outcomes. By creating a theory of change and a logic model, programs are easier to sustain, bring to scale, and evaluate since each step - from the ideas behind it, to the outcomes the program hopes to provide, to the resources needed - are clearly defined within the theory and displayed within the logic model.³

2. Process Evaluation to be given via the cumulative evaluative measure will provide a pragmatic real-time overall perspective on how the Sexual Abstinence Education Demonstration Project is progressing and offer any need for change, identify significant findings that may be overlooked, and to serve as a tool to monitor progress toward meeting aforementioned goals, including strategy revision.

3. Program Evaluation to be administered once per year via a summative assessment will be utilized to monitor all program activities and to also help administrators and teachers evaluate their programs and activities, including allowing participants to receive feedback on any existing evaluative tools they may have or need to develop.

4. A Church and Community Exegetical User-Friendly Study will be used to explain results and findings of the Sexual Abstinence Education Demonstration Project program and evaluation in simple-to-understand language so that the community is

³Will J. Allen, *Learning for Sustainability: Theory of Change and Logic Models*, <http://learningforsustainability.net/evaluation/theoryofchange.php> (accessed June 4, 2011).

readily made aware and critically evaluates the advantages and benefits of learning and practicing sexual abstinence education.

CHAPTER 6: MINISTERIAL COMPETENCIES

The Process

The members of the Bethel Holy Church Site Team were faithful and enthusiastic about participating in this Sexual Abstinence Education Demonstration project and committed themselves to rendering an appropriate competency assessment in a timely fashion. The Site Team members that were involved were Joseph H. Bell, Jr. and Toya Bell (Teaneck, NJ), Anthony Davis (Queens, NY), Antoine Glass and Katherine Glass (New York, NY), Katrina Green (New York, NY), Cheryl Griswell (Piscataway, NJ), Beverlee Bell-Risper (Teaneck, NJ), Ronald Porter, Sr. (Bronx, NY), Sydney Pruitt-Fraser, Hope Fraser (New York, NY), Livonia Chisolm, and Pastor Bishop Joseph H. Bell, Sr. and Bishop Minerva R. Bell (Teaneck, NJ).

The Assessments

As Academic Theologian – It is quite evident that Christopher Williams is well versed and knowledgeable about the word of God in both the Old Testament and New Testament. He has a sound conviction about the validity and accuracy about various aspects of the Word of God. Christopher gives evidence of having a great deal of study and analysis of the word of God. He also gives evidence of the ability to share the word with those who may be skeptical, or just not knowledgeable about the word of God.

Christopher has spent a considerable amount of time studying, analyzing, and memorizing the various essence and aspects of the word of God. Another Site Team member relates that Christopher is an educated and knowledgeable individual that loves to study the word of God and bring it to other people's attention, so that they may have

the same knowledge and understanding. Christopher also shows great care and concern for other people's souls.

As Change Agent – Christopher has made some suggestions of change in both presentation and implementation of ideas for improvement of both presentation and attendance at the various youth organizations at Bethel Holy Church. Even though this has been a recent venture for Christopher, there has been a slight improvement with some of my concerns. I feel very strongly there will be great improvement in attendance and participation in youth activities in the church.

Additionally, Christopher is a person that stays focused making it possible to bring about change in a positive way. This demonstrates a love of “truth” because the search for truth which is God's word is indeed a positive aspect.

As Ecumenist – Christopher has exhibited on many occasions knowledge and understanding of the ecumenical content and context of the word of God. He has also exhibited knowledge of similarities and differences in various denominations.

Christopher has not shown any prejudices or dislikes of those denominations that are somewhat different with his fundamental beliefs. I have observed no prejudices and no hesitation to fellowship with those who may have a difference of opinion when it comes to accepting Christopher's beliefs.

Christopher is not a person to criticize other beliefs, but attempts to bring individuals into a proper knowledge and understanding of the truth as Jesus explained in St. John 14:6 KJV.

As Leader – Christopher does not hesitate to express feelings or understandings of doctrinal matters and has exhibited the ability to scripturally defend his beliefs. He does

not hesitate to make a contribution with those who make presentations that are sometimes questionable. There have been some occasions when Christopher has made suggestions that have been accepted by the Bethel Holy Church leadership and these suggestions have proven to be appropriate, resulting in greater development of activities particularly with the youth of the church.

Moreover, Christopher is a very spiritual, compassionate, and generous leader that helps enrich people to the fullest extent. He helps to bring people to a higher spiritual level as demonstrated in Holy Scripture.

As Religious Educator - There have been many times when Christopher has made valuable contributions that indicate his knowledge and understanding beyond the abilities of many of his peers. Christopher has exhibited the ability to clarify presentations at times that appear nebulous, irrelevant, and inaccurate. He has exhibited the ability to clarify statements made by others that at times appeared to be inaccurate or questionable. His moral life exhibits the knowledge, behavior, and ability to live a Christian life.

Christopher is an exceptional and knowledgeable Religious Educator and teacher who knows how to get the main point across, so that individuals can understand the truth of the word of God without causing conflict.

Competencies Chosen for Development

I. As FOLLOWER and DISCIPLE: To engage in faith-based Christian learning and praxis so that I can maximize my understanding of God through Jesus Christ and act as an appropriate Christian role-model to my fellow human beings.

Strategies:

- A. I will appropriately deepen my knowledge and understanding of Holy Scripture by continuing diligent study of the original Hebrew/Aramaic and Ancient Greek language to gain a greater understanding of the context, text, and, language of Holy Scripture.
- B. I will continue deepen my knowledge and understanding of the conceptual theories and principles of effective theoretical leadership, consulting with Dr. Kirkpatrick G. Cohall of New York Theological Seminary since it has been relatively established that “good followers make good leaders.”
- C. I will engage in a study of all relevant Christian literature as it pertains to effective discipleship, spiritual learning, and understanding.
- D. I will engage and study on-line Christian biblical reference resources such as Crosswalk.com, Biblestudytools.com, and Studylight.org.
- E. I will proactively consult with mentors such as my Pastor, Bishop Dr. Joseph H. Bell, Sr., of Bethel Holy Church, Mt. Sinai Holy Church of America, Inc., Dr. Kirkpatrick G. Cohall of New York Theological Seminary, Dr. Humberto E. Alfaro, and Dr. Wanda M. Lundy of New York Theological Seminary.
- F. I will actively attend and participate in domestic and International Christian

conferences, such as the World Christian Ministries Association ¹²⁸ and the Fundamental Evangelistic Association ¹²⁹, respectively.

Evaluation:

B. I will request a critical written evaluation and assessment from the Bethel Holy Church Demonstration Project Site Team on their observations, perceptions, and discernment of me as a Follower and Disciple of Jesus Christ.

II. **As THEOLOGIAN:** To actively engage in biblical and theological reflection and meditative praxis that firmly establishes me within an academically national, international, and global framework.

Strategies:

- I. I will engage in a study of most relevant academic theological literature along with reputable on-line resources.
- J. I will viably connect and communicate with Christian co-workers (other academic- theologians) all over the world so that we may spiritually and intellectually stimulate one another to go to deeper depths and higher heights in Christ Jesus.
- K. I will engage individuals of other faiths for the purpose of beneficial dialogue and discussion on a frequent basis.
- L. I will attend national and international Christian theological conferences

¹³⁴ World Christian Ministries Association, <http://www.wcma-usa.org/books/literature/pentecostaltheology.html>, (accessed October 26, 2011).

¹²⁹ Fundamental Evangelistic Association-World Council of Churches, Pentecostal Unity, <http://www.feasite.org/node/314> (accessed October 26, 2011).

such as the Trinity Institute National Theological Conference¹³⁰ and the Global Theological Conference through The Nazarene Communications Network.¹³¹

Evaluation:

C. I will solicit active feedback from Christian theological experts on my ability to explicate the theological tenets and learning that have been accomplished, including how I am able to make them relevant to the church I currently serve.

D. I will solicit consistent and active teaching and learning feedback from my theological students so that teaching becomes transformative and egalitarian.

III. **As MINISTER:** To proactively regard myself as a servant, first and primarily to God, and then to my fellow human beings within a multi-cultural and multi-racial societal context.

Strategies:

D. I will engage in a study of Holy Scripture and relevant literature along with trenchant in-depth observation of other effective ministers of the gospel of Christ Jesus such as my Pastor, Bishop Joseph H. Bell, Sr., for the purpose of honing my ministerial skills.

E. I will become more articulate in Scriptural exegesis and effective public

¹³⁰Trinity Wall Street: For a World of Good,
<http://www.trinitywallstreet.org/faith/institute/2011/resources> (accessed October 27, 2011).

¹³¹The Nazarene Communications Network,
<http://www.ncnnews.com/nphweb/html/ncn/article.jsp?id=10008988>

ministry so that the gospel can be communicated clearly and concisely.

- F. I will live my life in accordance with the gospel of Jesus Christ so that I will not bring any offence to the ministry.

Evaluation:

- B. I will request a critical written evaluation and assessment from the Bethel Holy Church Demonstration Project Site Team and disperse a qualitative analysis instrument to Church membership on their observations, perceptions, and discernment of me as a minister of the gospel of Jesus Christ.

IV. As **SPIRITUAL EVANGELIST:** To overtly engage and evangelize sexual abstinence education program participants, and to persuade other individuals to share enthusiasm for Christian beliefs and ideals, making a specific spiritual connection between sexual abstinence education and the gospel of Jesus Christ.

Strategies:

- E. Through the multitude of opportunities that will present themselves throughout the new sexual abstinence education program at Bethel Holy Church, I will share the gospel of Jesus Christ in lieu of opportunistic segue ways and comparisons, differentiating living an immoral lifestyle to living a clean and righteous life by becoming a believer of Jesus Christ.
- F. I will continue to live my life in accordance with the gospel of Jesus Christ so that I will not bring any offence whatsoever to the ministry.

Evaluation:

- B. I will request a critical written evaluation from the Bethel Holy

Church Pastor Bishop Joseph H. Bell, Sr., the Demonstration Project Site Team, and disperse a qualitative analysis instrument, such as a brief questionnaire to Church membership on their observations, perceptions, and discernment of me as a minister of the gospel of Jesus Christ.

APPENDICES

APPENDIX A: TIMELINE

Date	Task/ Activity	Tools/Necessary to complete task	Person Responsible
11/2011	Proposal Approval by Director		
12/2011	Goal 1: Begin to raise Church and Public Awareness		Site Team members will visit special locations in December 2012
	PLAN	OF	IMPLEMENTATION BEGINS
1/2012 – 3/2012	Meet with Advisor (January, February and March)	Copy of approved Demonstration Project	CW
2/2012	Goal 1: Actual Bethel Holy Church Film Presentation and Public Forum	Teenage Pregnancy and Sexually Transmitted Disease Film	CW, JB, Jr. and Toya Bell

	<p>Goal 2: (Later in February) - Develop and build a proficient team to implement Bethel Holy Church Sexual Abstinence Education program.</p> <p>Meet with Bethel Holy Church Site Team (January, February, and March)</p>	Face-to-Face Conference; delegate simple tasks and responsibilities to Site Team	<p>CW and JB, Jr.</p> <p>CW</p>
Date	Task/ Activity	Tools/Necessary to complete task	Person Responsible
	Monthly report to timekeeper/ Site Team (January, February, and March)	Reports	CW
	Review input from Site-Team	Feedback notes	CW
4/2012 – 5/2012	Goal 3: Meet with Pastor Bishop Bell, Sr. to discuss options for Church enlargement	Research	CW and JB, Jr.
	Meet with pastors from surrounding area churches (i.e. Bishop Kenneth Robinson of New Covenant Temple, UHC) to discuss collaboration.		CW and JB, Jr.
	Meet with Bethel	Face-to-Face	CW and JB

	Holy Church Site Team (April and May)	Conference; delegate simple responsibilities	
	Meet with Advisor (April and May)		CW
	Monthly report		CW
	Monthly report to timekeeper/Site Team (April and May)	Reports	CW
	Review input from Site-Team	Feedback notes	
Date	Task/ Activity	Tools/Necessary to complete task	Person Responsible
6/2012	Goal 4: Sexual Abstinence Education Demonstration Project Program scheduled to begin...(Monday, Tuesday, Thursday Schedule)		CW, JB, Jr. and TB
7/2012	PLAN OF	IMPLEMENT.	ENDS
	BEGIN TO WIND DOWN WRITING	FINAL DRAFT	DISSERTATION
	Meet with Advisor (June)	Notes; draft questions	CW
Monthly report to timekeeper/ Site Team (June)	Reports	CW	
	Meet with Advisor (August)		
	Meet with Advisor		

	(December)		
1/2013	Meet with Advisor (January)		
2/1/2013	FINAL THESIS- DISSERTATION	DUE	THIS MONTH
4/2013	FINAL ORAL	PRESENTATION	AT NYTS
5/2013	GRADUATION		

APPENDIX B: Timeline/Budget

Date	Task/Activity	Tools to Complete Task	Cost/Funding
11/2011	Proposal Approval by Director		
12/2011	Goal 1: Begin to raise Church and Public Awareness culminating in Bethel Holy Church Film Presentation and Public Forum		Site Team members will visit special locations in December 2012
	PLAN	OF	IMPLEMENTATION BEGINS
1/2012 - 3/2012	Meet with Advisor (January, February and March)	Copy of approved Demonstration Project	
	Goal 1: Actual Bethel Holy Church	Teenage Pregnancy and Sexually	CW, JB, Jr. and Toya Bell

	<p>Film Presentation and Public Forum</p> <p>Goal 2: (Later in February) - Develop and build a proficient team to implement Bethel Holy Church Sexual Abstinence Education program.</p> <p>Meet with Bethel Holy Church Site Team (January, February, and March)</p>	<p>Transmitted Disease Film</p> <p>Face-to-Face Conference; delegate simple tasks and responsibilities to Site Team</p>	<p>CW and JB, Jr.</p> <p>CW</p>
Date (Cont'd)	Task/Activity	Tools to Complete Task	Cost/Funding
1/2012 - 3/2012	Write Abstinence Education Proposal for prospective US Government/Private Foundation funding	Research	\$60.00 for printing paper, binders, and postage; create ten (10) copies with at least six (6) proposals to be sent to US Government and private foundations
	Initiation and project implementation	Potential attendee # and create flyers for PR.	\$60.00 for printing paper
	Review input from Site-Team	Feedback notes	
4/2012 – 5/2012	Goal 3: Meet with Pastor Bishop Bell, Sr. to discuss options for Church enlargement	Research	Inestimable cost as of 10/20/2011- This strategy may involve purchasing building or space rental.
	Meet with pastors from surrounding area churches (i.e.		No "\$" cost

	Bishop Kenneth Robinson of New Covenant Temple, UHC) to discuss collaboration.		
	Meet with Bethel Holy Church Site Team (April and May)	Face-to-Face Conference; delegate simple responsibilities	Offering
	Meet with Advisor (April and May)		
	Monthly report		
	Review input from Site-Team	Feedback notes	
Date (Cont'd)	Task/Activity	Tools to Complete Task	Cost/Funding
6/2012	Goal 4: Sexual Abstinence Education Demonstration Project Program scheduled to begin...(Monday, Tuesday, Thursday Schedule)		Inestimable cost as of 10/20/2011
7/2012	PLAN OF	IMPLEMENT.	ENDS
	BEGIN TO WIND DOWN WRITING	FINAL DRAFT	DISSERTATION
	Meet with Advisor (June)	Notes; draft materials, questions	
	Meet with Bethel Holy Church Site Team (June)	Face-to-Face Conference; delegate simple tasks and possibly delegate responsibilities to	Offering

		Site Team	
2/1/2013	FINAL THESIS- DISSERTATION	DUE	THIS MONTH
4/2013	FINAL ORAL	PRESENTATION	
5/2013	GRADUATION		

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APPENDIX B: DEMONSTRATION PROJECT DOCUMENTATION

(Letters of Inquiry/Request for Proposals – RFP’s to Private Foundations for Grant Support)

August 16, 2012

Christopher M. Williams
PO Box 463, Audubon Station
New York, New York 10032

New York Foundation
10 East 34th Street 10th Floor (*between Fifth Avenue and Madison Avenue*)
New York, New York 10016
Dear New York Foundation,

With this communication, I am submitting a preliminary letter of inquiry outlining our project and prospective budgetary requirements.

Recent New York State Department of Health reports reveal that teenage pregnancy and sexually transmitted diseases (STD’s) statistics may have somewhat receded in the past few years. Many sex education experts and professionals, especially at the United States Center for Disease Control attribute this decline to the advent and rise of sexual education classes in our public schools across the nation. However, this decline is misleading and inaccurate.

According to the New York State Department of Health, adolescent pregnancy is still a significant public health problem facing New York State today. In 2010, over 33,000 NYS adolescents, ages 15 to 19 years became pregnant, a rate of 50.2 per 1000, with striking regional, racial, and ethnic disparities in adolescent pregnancy and birth rates.¹³² Impoverished New York State counties along with New York City boroughs have alarmingly higher statistics of teenage pregnancy. Furthermore, Black and Latino Americans face a substantially higher teenage pregnancy and STD rate than White Americans.

Sexually transmitted disease within New York State remains highest in the 15 to 24 year-old population with an estimated prevalence of one of every two sexually active persons having a STD by the age of 25.¹³³ No one truly realizes the devastating effects of teenage pregnancy and STD’s until our own children become one of the glaring statistics, and then, we are forced to face reality quickly.

Therefore, we at Bethel Holy Church, located at 922 St. Nicholas Avenue, Washington Heights, in Northern Manhattan would like to curtail these statistics by developing and

¹³²RFA Number 1203101230, New York State Department of Health Center for Community Health, Division of Family Health, Bureau of Maternal and Child health, Adolescent Health Unit, 5, <http://www.health.ny.gov/funding/rfa/1203101230/1203101230.pdf>, (accessed 11/27/2012).

¹³³RFA Number 1203101230, New York State Department of Health Center for Community Health, 6.

implementing a project funded faith-based comprehensive sexual education program for adolescents, ages 13 to 16 and parents, focusing on Sexual Abstinence with an emphasis on Biblical principles. We would like to instill a sense of hope and increase self-esteem in community adolescents and parents.

We at Bethel Holy Church are confident that we can make a difference and help to revitalize a New York City community plagued by teenage pregnancy and ravaged by sexually transmitted diseases. Our prospective budget is approximately \$88,989 (see attached) and any assistance New York Foundation can provide would be sincerely appreciated.

Hopefully, a necessary and inspirational program like the Bethel Holy Church Sexual Abstinence Education Program can spread to other New York City areas, communities, boroughs, and ultimately, the nation.

Should you have any questions, please feel free to contact me at (212) 283-9407, by email at williamscmg@yahoo.com, or through the aforementioned address in this letter. Thank you very much.

Best,

Christopher M. Williams
Bethel Holy Church Educational Ministry
2013 NYTS D.Min Candidate

cc: Bishop Joseph H. Bell, Sr., Pastor
Elder Joseph H. Bell, Jr.

August 24, 2012

Christopher M. Williams
PO Box 463, Audubon Station
New York, New York 10032

Mr. Kenneth D. Merin, President and CEO Charles Hayden Foundation
140 Broadway 51st Floor
New York, NY 10005

Dear Mr. Kenneth D. Merin,

With this communication, I am submitting a preliminary letter of inquiry outlining our project and prospective budgetary requirements. According to the Charles Hayden website, some of the attributes that the Foundation seeks in funded programs include:

For youth development programs-

- Relationships between youth and youth agency staff that are caring, consistent, and continue throughout the course of the youth's long-term development.
- Engaging, enriching and safe activities during the non-school hours.
- Activities and counseling that help youth prepare for post-secondary education.

We are also extremely concerned about teenage pregnancy and sexually transmitted diseases in the 13-16 year-old cohort. Recent New York State Department of Health reports reveal that teenage pregnancy and sexually transmitted diseases (STD's) statistics may have somewhat receded in the past few years. Many sex education experts and professionals, especially at the United States Center for Disease Control attribute this decline to the advent and rise of sexual education classes in our public schools across the nation. However, this decline is misleading and inaccurate.

According to the New York State Department of Health, adolescent pregnancy is still a significant public health problem facing New York State today. In 2010, over 33,000 NYS adolescents, ages 15 to 19 years became pregnant, a rate of 50.2 per 1000, with striking regional, racial, and ethnic disparities in adolescent pregnancy and birth rates.¹³⁴ Impoverished New York State counties along with New York City boroughs have alarmingly higher statistics of teenage pregnancy. Furthermore, Black and Latino Americans face a substantially higher teenage pregnancy and STD rate than White Americans.

¹³⁴RFA Number 1203101230, New York State Department of Health Center for Community Health, Division of Family Health, Bureau of Maternal and Child health, Adolescent Health Unit, 5.

Since “the Charles Hayden Foundation seeks to promote the mental, moral and physical development of children and youth ages five to eighteen in the metropolitan area of New York and the City of Boston” and your “focus is on those institutions and programs serving youth most at risk of not reaching their full potential, especially youth in low-income communities”, Bethel Holy Church would like to help resolve the inequitable high statistical rate of teenage pregnancy and sexually transmitted diseases among “persons of color.”

Sexually transmitted disease within New York State remains highest in the 15 to 24 year-old population with an estimated prevalence of one of every two sexually active persons having a STD by the age of 25.¹³⁵ No one truly realizes the devastating effects of teenage pregnancy and STD’s until our own children become one of the glaring statistics, and then, we are forced to face reality quickly.

Therefore, we at Bethel Holy Church, located at 922 St. Nicholas Avenue, Washington Heights, in Northern Manhattan, New York City would like to curtail these statistics by developing and implementing a project funded faith-based abstinence education program for adolescents, ages 13 to 16 and parents, focusing on Sexual Abstinence with an emphasis on Biblical principles. We would like to instill a sense of hope and increase self-esteem in community adolescents and parents.

We at Bethel Holy Church are confident that we can make a difference and help to revitalize a New York City community plagued by teenage pregnancy and ravaged by sexually transmitted diseases. Our prospective budget is approximately \$88,309 and we are requesting \$25,000. Any assistance that Charles Hayden Foundation can provide would be sincerely appreciated.

Hopefully, a necessary and inspirational program like the Bethel Holy Church Sexual Abstinence Education Program can spread to other New York City areas, communities, boroughs, and ultimately, the nation.

Should you have any questions, please feel free to contact me at (212) 283-9407, by email at williamscmg@yahoo.com, or through the aforementioned address in this letter.

Thank you very much.

Best,

Christopher M. Williams
Bethel Holy Church Educational Ministry

¹³⁵RFA Number 1203101230, New York State Department of Health Center for Community Health, 6.

2013 NYTS D. Min Candidate

cc: Bishop Joseph H. Bell, Sr., Pastor, Bishop Mother Minerva R. Bell,
Elder Joseph H. Bell, Jr.

(New York/New Jersey Area Common Application Form Instructions)

**New York/New Jersey Area
Common Application Form**

The foundations and corporations that developed this common application form hope it will help nonprofit organizations in the New York/New Jersey area save time in the grant application process. Please note the following important points:

- ☐ Every funder has different guidelines and priorities.
- ☐ Every funder has different deadlines and timetables.
- ☐ Any funder that has agreed to accept this application may request additional information at any stage in their application process.
- ☐ Some funders choose to provide both general and project support grants, while others choose specifically only to award project grants.

Before submitting this application to a potential funder, you need to check to see whether your project or program matches their published interests and what forms of grant support that they will consider providing (e.g., general support, project support, capital grants, etc.). Information about individual grant programs is available from each funder, and at The Foundation Center's New York library, 79 Fifth Avenue (between 15th and 16th Streets), 2nd Floor, New York, NY 10003, and its cooperating collections in the greater New York tri-state metropolitan area.

Instructions

- ☐ Please type and single-space all proposals.
- ☐ Please answer all of the questions in the order listed.
- ☐ Please use headings as provided.
- ☐ Please submit only one copy.
- ☐ Please do not include any materials other than those specifically requested at this time.
- ☐ Please do not send videotapes.

**New York/New Jersey Area
Common Application Form**

Cover Sheet

Date of application: _____

Name of organization to which grant would be paid. Please list exact legal name:

Purpose of grant (one sentence): _____

Address of organization: _____

Telephone number: _____ Fax: _____ E-mail: _____

Executive director: _____

Contact person and title (if not executive director):

Is your organization an IRS 501(c)(3) not-for-profit? (yes or no): _____

If no, please explain: _____

Grant request:

\$ _____

Check one (based on the organization's priorities and the funder's guidelines):

General support _____

Project support _____

Total organizational budget (for current year):

\$ _____

Dates covered by this budget (mo/day/year): _____

Total project budget (if requesting project support):

\$ _____

Dates covered by project budget (mo/day/year): _____

Project name (if applicable): _____

(New York/New Jersey Area Common Application Form Instructions)- Cont'd

Philanthropy New York • 79 Fifth Avenue, Fourth Floor • New York, NY 10003-3076
212-714-0699 • www.philanthropynewyork.org The Council of New Jersey Grantmakers • 101 West State Street •
Trenton, NJ 08608 • 609-341-2022 • www.cnjg.org

Application Form New York/New Jersey Area Common Application Form

The foundations and corporations that developed this common application form hope it will help nonprofit organizations in the New York/New Jersey area save time in the grant application process. Please note the following important points:

- ☐ Every funder has different guidelines and priorities.
- ☐ Every funder has different deadlines and timetables.
- ☐ Any funder that has agreed to accept this application may request additional information at any stage in their application process.
- ☐ Some funders choose to provide both general and project support grants, while others choose specifically only to award project grants.

Before submitting this application to a potential funder, you need to check to see whether your project or program matches their published interests and what forms of grant support that they will consider providing (e.g., general support, project support, capital grants, etc.). Information about individual grant programs is available from each funder, and at The Foundation Center's New York library, 79 Fifth Avenue (between 15th and 16th Streets), 2nd Floor, New York, NY 10003, and its cooperating collections in the greater New York tri-state metropolitan area.

Instructions

- ☐ Please type and single-space all proposals.
- ☐ Please answer all of the questions in the order listed.
- ☐ Please use headings as provided.
- ☐ Please submit only one copy.
- ☐ Please do not include any materials other than those specifically requested at this time.
- ☐ Please do not send videotapes

New York/New Jersey Area Common Application
Form Cover Sheet

Date of application: _____

Name of organization to which grant would be paid. Please list exact legal name:

Purpose of grant (one sentence): _____

Address of organization: _____

Telephone number: _____ Fax: _____ E-mail: _____

Executive director: _____

Contact person and title (if not executive director): _____

Is your organization an IRS 501(c)(3) not-for-profit? (yes or no): _____

If no, please explain: _____

Grant request: \$ _____

Check one (based on the organization's priorities and the funder's guidelines):

General support _____

Project support _____ Total organizational budget (for current year):

\$ _____ Dates covered by this budget (mo/day/year):

_____ Total project budget (if requesting project support):

\$ _____ Dates covered by project budget (mo/day/year):

_____ Project name (if applicable):

(New York/New Jersey Area Common Application Form Instructions) – Cont'd

**New York/New Jersey Area
Common Application Form
Grant Proposal Format**

I. PROPOSAL SUMMARY: one-half page, maximum Please summarize in a short paragraph the purpose of your agency. Briefly explain why your agency is requesting this grant, what outcomes you hope to achieve, and how you will spend the funds if a grant is made.

II. NARRATIVE—Five pages maximum.

A. Background—Describe the work of your agency, addressing each of the following:

1. A brief description of its history and mission.
2. The need or problem that your organization works to address, and the population that your agency serves, including geographic location, socio- economic status, race, ethnicity, gender, sexual orientation, age, physical ability, and language.
3. Current programs and accomplishments. Please emphasize the achievements of the recent past.
4. Number of paid full-time staff; number of paid part-time staff; number of volunteers.
5. Your organization's relationships — both formal and informal — with other organizations working to meet the same needs or providing similar services. Please explain how you differ from these other agencies.

B. Funding Request—Please describe the program for which you seek funding.

1. If applying for general operating support, briefly describe how this grant would be used.
2. If your request is for a specific project, please explain the project including:
 - A statement of its primary purpose and the need or problem that you are seeking to address.
 - The population that you plan to serve and how this population will benefit from the project.
 - Strategies that you will employ to implement your project.
 - The proposed staffing pattern for the project, and the names and titles of the individuals who will direct the project.
 - Anticipated length of the project.

- How the project contributes to your organization's overall mission.

C. Evaluation—Please explain how you will measure the effectiveness of your activities. Describe your criteria for a successful program and the results you expect to have achieved by the end of the funding period.

III. ATTACHMENTS—Please label all attachments to correspond to the bold-faced, capitalized items below.

A. Financial Information—Please provide the dates that each document covers.

1. Your **MOST RECENT FINANCIAL STATEMENT**, audited if available. This statement should reflect actual expenditures and funds received during your most recent fiscal year.
2. Aligned side by side on the same page, your **OPERATING EXPENSE BUDGETS** for the current and most recent fiscal year.
3. Aligned side by side on the same page, **A LIST OF** foundation and corporate **SUPPORTERS** and all other sources of income, with amounts, for your current and most recent fiscal year.
4. Please list the foundations, corporations, and other **SOURCES** that you are **SOLICITING FOR FUNDING** and, to the best of your knowledge, the **STATUS OF YOUR PROPOSAL** with each.

If project funding is requested:

5. **A CURRENT EXPENSE BUDGET FOR THE PROJECT**. List each staff line separately and include % of time spent on project. Indicate the specific uses of the requested grant, if possible.
5. A list of all **SOURCES OF INCOME** toward the project, actual and prospective with amounts.

B. Other Supporting Materials

1. A list of your Board of Directors, with their affiliations.
2. A copy of your most recent IRS letter indicating your agency's tax exempt status, or, if not available, an explanation.
3. One-paragraph resumes of key staff, including qualifications relevant to the specific request.
4. Your most recent annual report, if available.
5. No more than three examples of recent articles about, or evaluations of, your organization, if available.

**(One of Bethel Holy Church's Submitted Grant Proposals for Sexual Abstinence
Education Program Funding)**

Bethel Holy Church's New York/New Jersey
Common Application Form to
New York Foundation

1. PROPOSAL SUMMARY ¹³⁶

Bethel Holy Church, one of one hundred and thirty-three (133) churches in Mount Sinai Holy Church of America, Inc. organization, is a church that avidly teaches and preaches the Gospel of Jesus Christ. Accordingly, we are a Pentecostal church that believes that holiness is a lifestyle. We welcome the Holy Spirit of God, we know that there is power in prayer, and we love to worship and praise God. ¹³⁷

As a result of this belief, we believe that God can change people in demonstrable ways, making individuals more like Him and noticeably less like they used to be. We are applying for this funding opportunity in order to change adolescents and parents' lives for the better. Adolescent pregnancy is a significant public health problem in New York City and in the Washington Heights community and sexually transmitted disease within New York State and New York City remains highest in the 15 to 24 year-old population with an estimated prevalence of one of every two sexually active persons having a STD by the age of 25. ¹³⁸

We hope to radically curtail these figures by developing and implementing a faith-based Sexual Abstinence Education Program for adolescents, ages 13 to 16 including parents, focusing on Sexual Abstinence with an emphasis on Biblical principles and teachings, enabling these individuals to change negative behaviors and misleading societal attitudes. We will also train adolescents to recognize and improve their self-esteem, have positive decision-making skills, allowing adolescents to understand that they have options and can control things when it comes to their sexuality. Bethel Holy Church will invest the grant exclusively for the benefit of 13 to 16 year adolescents in the church and parents, along with adolescents in the local community, neighboring churches

¹³⁶ According to New York/New Jersey Common Application Form guidelines, the written proposal must be single-spaced and this format is what is presented in this Demonstration Project.

¹³⁷ RFA Number 1203101230, New York State Department of Health Center for Community Health, Division of Family Health, Bureau of Maternal and Child health, Adolescent Health Unit, 5.

¹³⁸ RFA Number 1203101230, New York State Department of Health Center for Community Health, Division of Family Health, Bureau of Maternal and Child health, Adolescent Health Unit, 6.

whose adolescents who attend the Bethel Holy Church Sexual Abstinence Education program, and all parents who desire to see what is best for their children.

II. NARRATIVE

A. Background-

Bethel Holy Church's website describes the church as being "on the move for the Lord." From all that Bethel Holy Church performs in worship to God and within the community, Bethel hopes to make a dramatic difference to enable and empower individuals and bring them closer to God. The late Bishop Ida Robinson founded Bethel Holy Church in 1932 in New York City after the State of Pennsylvania granted her a charter for the church under the name of the Mount Sinai Holy Church of America, Incorporated on May 20, 1924.

Subsequently, Bishop Ida Robinson, beset by multitude of organizational and administrative responsibilities, and always travelling to establish other churches across the country, called Elder James Bell in 1944 to assist her and assume pastoral responsibilities at Bethel Holy Church in New York City. This task Elder James Bell performed faithfully. Elder Bell caused the church to increase membership and established a well-known radio ministry that inspired many individuals to greater holiness and to increased Christian growth until 1983. Afterwards, then Bishop James Bell continued to establish many ministries and outreach programs that continue to thrive today.

In 1990, Bishop James Bell passed-on, and his son, Bishop Joseph H. Bell, Sr. took over the reins of leadership as pastor at Bethel Holy Church and continues to serve in this position today. Evangelism and outreach are taken very seriously and we have a powerful Soup Kitchen ministry on Tuesday afternoons in which our pastor, Bishop Joseph H. Bell, Sr., shares the Gospel with those in the Soup Kitchen congregation. Approximately one hundred (100) to one hundred and fifty (150) individuals are fed each Tuesday afternoon in the Soup Kitchen ministry. Additionally, we have a Food Pantry where eighty (80) to one hundred (100) quality food bags are distributed every other Wednesday, including clothing give-a-way during the Soup Kitchen for those who may be in need. During the summer months, street evangelism services are held outside of the church.

The church members are primarily of African-American descent. Most of them moved to the local area from the North American South, and are now long-established residents of New York City or the New Jersey metropolitan area. Many of the children and grandchildren of these older residents are members of Bethel Holy Church and also attend church services on a regular basis. The older congregants can often go back several generations and relate colorful stories about their ancestry's fruitful and

meaningful involvement at Bethel Holy Church and the Mt. Sinai Holy Church organization as a whole.

Some congregants of Bethel Holy Church are Caribbean, Jamaican, Guyanese, and Latina descent. With this unique demographic and taking into account the Washington Heights' community's diverse population mixture, with this commonality, Bethel members can easily identify with and reach out to other inhabitants of this community in outreach ministry, special events, and evangelism, fulfilling Jesus Christ's important mandate to increase Christian disciples through the Great Commission (Matthew 28:18-20 KJV).

During the last 5 to 7 years, there has been a tremendous influx of whites that have re-moved into this Washington Heights neighborhood. White residents have attended service at Bethel Holy Church, but none have ever joined the membership. Specifically, whites have been guests at Sunday service, and at marriage and funeral services held at the church. These and other whites have some sort of affiliation with Pastor Bishop Joseph H. Bell, Sr., or have been special programmatic guests from Christian organizations such as *Jews for Jesus* who have been invited to speak at Bethel.

Overall, it is the pastor's sincere desire to attract participants to Bethel Holy Church's services and to have a *quality* program which will transform participants into *quality* members, now and in the future, so that members in the Body of Christ will grow spiritually and will be retained. Within the Pentecostal tradition and at Bethel Holy Church, Sunday morning worship service, and of course, educational ministry has always been an integral part of church services. Rising up early in the morning with one's mind, heart and attitude focused on God Almighty joyfully places an individual in the presence of the Creator and God's relentless, indomitable love and power.¹³⁹

Bethel Holy Church puts a premium on teaching the Word of God. We have Sunday school for all ages. Our Young People's service is a Bible teaching service. Our Pastor, Bishop Joseph Bell, Sr. teaches on the principles of prayer at our weekly prayer meeting on Tuesday evenings. Every Wednesday, there is a Bible Study that focuses on the Sunday school lesson of the week and the latest teaching ministry is the Bethel Community Bible Institute (BCBI). BCBI is open to anyone that is serious about learning the Word of God. Additionally, a monthly educational and teaching ministry occurs on Sunday with each church group cohort. For example, the men of Bethel meet in a group to teach and encourage one another and are called the *Bethel Holy Church Men of Standard*. The wonderful women that assemble monthly call themselves the *Sisters of*

¹³⁹Christopher M. Williams, *Revitalizing and Implementing a Dynamic Church Learning Program for Christian Disciples*, (Fordham University's Graduate School of Religion and Religious Education: MA Research Paper/Thesis, 2010), 12-15.

Virtue. The Upright Generation consists of adolescents and youth that congregate together during this monthly educational and teaching ministry and are taught by an educational minister.

In order to accurately describe an important and essential aspect of the Pentecostal denominational faith-tradition, yesterday and today, the church service, including teaching ministry serve to increase and enhance our knowledge of God, making us more competent and complete in God and enabling the Christian believer to go on to perfection. Bethel is also a "family friendly" church. We love families. Our Family Circle ministry ministers to the entire family and is designed to strengthen the family in the Lord. We have a strong family focus because we view our congregation as a family.

There are no actual full-time positions at Bethel Holy Church. Bishop Bell, Sr. receives a monthly stipend in order to compensate him for his faithful pastoral service. Most of the time, Bishop Bell, Sr. does not take this offering, but donates the stipend to the church in order to help pay monthly bills. Five deacons and three deaconesses are paid a small monthly fee for cleaning services rendered to Bethel Holy Church every week and one deaconess-minister is given a small monthly fee as she assists the pastor with various administrative responsibilities. During the Soup Kitchen ministry on Tuesdays, as many as nine to ten (9 to 10) lowly and meek volunteers give their time and service to prepare meals and assist the Soup Kitchen congregation on a weekly basis.

Our church has a lot to offer. Bethel Holy Church's motto is "A Loving, Caring, and Sharing Ministry." Analyzing all the aforementioned information about Bethel Holy Church certainly leads one to believe that indeed Bethel is a loving, caring, and sharing church.

B. Funding Request

Bethel Holy Church's funding request from New York Foundation is for a specific demonstration project that seeks to restrain teenage pregnancy and sexually transmitted disease at Bethel Holy Church and the Washington Height's community, concurrently. The New York City Department of Health and Mental Hygiene statistics reveal that pregnancy and sexually transmitted diseases impede 13 to 16 year-olds from reaching their fullest potential.¹⁴⁰ If this problem is not addressed, teenagers will suffer unimaginable pregnancy rates and serious health risks. This Washington Heights demonstration project will develop and implement an educational program focusing on abstinence education for 13 to 16 year-olds and parents designed to curtail pregnancy and sexually transmitted diseases, strongly focusing on precepts and teachings from the Bible.

You may ask, "Why do church members need to be included in a Sexual

¹⁴⁰2009-2010 *New York City Department of Health and Mental Hygiene Vital Statistics*, <http://www.nyc.gov/html/doh/html/vs/vs.shtml>, (accessed 08/16/2012).

Abstinence Education Program if the Lord God is walking with its membership?” First and foremost, the church needs to be educated in order to appropriately teach and reach out to the community and to the New York City area to make a positive difference. It begins with the church and we need to “teach by example.” Also, as uncomfortable as this may seem, from time to time, some church members, including adolescents and adults also become susceptible to the shame of un-married pregnancy and the consequences of sexually transmitted diseases. These may be the same individuals who were not given proper training in sexual education as adolescents, or their parents did not properly clarify their stance against teenage sexuality.

Furthermore, their lifestyle might not have been consistent with the way the Lord God requires a Christian to live - a life of holiness. And so, these individuals “missed the mark” and erred. Nevertheless, we currently live in the twenty-first (21st) century where society constantly attempts to inculcate the wrong message to all young people and adults. We are swamped and surrounded with sexually immoral images and messages, especially in cinema and through media that constantly encourage young people to practice ‘Safe-sex’ and to carry condoms. Robert Rector, senior research fellow in domestic policy studies for the Heritage foundation expresses:

*Conventional “safe sex” programs (sometimes erroneously called “abstinence plus” programs) place little or no emphasis on encouraging young people to abstain from early sexual activity. Instead, such programs strongly promote condom use and implicitly condone sexual activity among teens. Nearly all such programs contain material and messages that would be alarming and offensive to the overwhelming majority of parents.*¹⁴¹

Many adolescents are practically raising themselves because their parents are working overtime to make ends meet, or these adults lack the proper understanding and parenting skills to adequately raise their children. These adolescents may also live in single-parent households and this single-parent is seldom home to properly teach their children. Consequently, whom will these adolescents learn from?

The very informative book, *Sex Education* states that many young people who engage in at-risk sexual behavior suffer from physical or emotional damage. The text informs us that young people assume invincibility in combination with youthful assumptions, lack of guidance, (or misguidance) and misleading information, and millions of adolescents ignore these risks and suffer emotional and physical consequences.

Additionally, nearly half of the mothers who give birth outside marriage are cohabiting with the child’s father at the time of birth. These fathers, like the mothers, are typically in their early twenties. As a result,

¹⁴¹Kristen Bailly, Edit., *Sex Education*. San Diego, CA: Thompson Gale Publishers, 2005, 30.

Out of wedlock childbearing is, thus, not the result of teenager's lack of knowledge about birth control or a lack of availability of birth control. Rather, it is part of a crisis in the relationships of young men and women. Out-of-wedlock childbearing, in most cases, occurs because young adult men and women are unable to develop committed, loving marital relationships.¹⁴²

Therefore, the Bethel Holy Church Sexual Abstinence Education Program, pre-emptively called *Bethel Holy Church Adolescents with Truth, Values and Understanding* will teach adolescents and adults how to develop committed, loving marital relationships by teaching, understanding, and practicing Sexual Abstinence. Sexual Abstinence entails waiting until marriage to engage in any sexual activity with your spouse. Most Sexual Abstinence Educators and advocates realize that Sexual Abstinence Programs can provide the foundation for personal responsibility and enduring marital commitment. Accordingly, (Sexual) Abstinence Education Programs are

vital to efforts aimed at reducing out-of wedlock childbearing among young adult women, improving child well-being, and increasing adult happiness over the long term.¹⁴³

What is the difference between Bethel Holy Church's Sexual Abstinence Education Program and a regular sexual education class that may focus on Sexual Abstinence taking place in the public school environment? We at Bethel Holy Church, as born-again disciples of Jesus Christ, believe that God has a plan and a purpose for everyone born on the planet earth. In order to realize and understand this purpose, we must accept and believe in God and acquire God's nature through His Word and through His Holy Spirit. If we have God's Holy Spirit, we begin to learn more about God and ourselves in the process of this special Sexual Abstinence educational program.

The Bethel Holy Church Sexual Abstinence Education Program, *Adolescents with Truth, Values and Understanding*, will enable adolescents and adults to learn more about God and themselves through the context of sexual abstinence education and Holy Scripture. We believe there is power in God and power in God's word and once we understand God better, we better understand ourselves and what we can achieve, now and in the future through the hand of God.

By employing these tenets, we strengthen ourselves through a faith-based methodology that is quite an overwhelming distinction from regular school-based sex education and sexual abstinence education programs. Sexual Abstinence Education with

¹⁴²Ibid., 30-33.

¹⁴³Ibid., 30.

a Biblical focus through faith will enable and empower adolescents and adults to walk successfully in the community and within any environment. Subsequent demonstration project research, analysis, and evaluation will indeed justify our claim.

Strategies for Implementation:

DATE	ACTIVITY	TOPIC OF DISCUSSION	PERSONS RESPONSIBLE
August 2012	Write Sexual Abstinence Education Proposals for Private Foundation & US Government		CMW and JB
September 10, 2012 – October 18, 2012	Visit community middle and high schools and collaborate with school administrators; visit pastors at 3-4 neighborhood churches. Post neighborhood abstinence program public awareness flyers.	Discuss Bethel Holy Church's prospective Sexual Abstinence Education program	Project administrators and Demonstration Project Site Team
October 20, 2012	Bethel Holy Church Film Presentation and Public Forum	Teenage Pregnancy and Sexually Transmitted Disease Film and answer all questions	Demonstration Project Site Team

DATE	ACTIVITY	TOPIC OF DISCUSSION	PERSONS RESPONSIBLE
November 16 – December 10, 2012	Implement and begin Bethel Holy Church's Sexual Abstinence Education Program- Fridays, 5:00 pm - 7:30 pm, or Saturdays 11:00 am-1:30 pm		Project administrators and Demonstration Project Site Team

Bethel Holy Church Sexual Abstinence Education Program Curriculum Format
All with a Biblical Focus and Outlook
(12-14 week sessions)

- I. Introduction for *Adolescents with Truth, Values, and Understanding* and Parents
 - A. What is Sexual Abstinence Education with a Biblical focus?
 - B. Sexual Abstinence Education Class Content
 - 1) Human Development
 - 2) Reproductive Anatomy
 - 3) Relationships
 - 4) Personal Skills
 - 5) Sexual Behavior and Health (includes)
 - a) Discussion of Condoms and other Contraceptives???
 - b) Why is Sexual Abstinence critically important?
 - 1) Values instruction on the importance of delaying sexual activity until marriage
 - 6) Gender Roles
 - 7) Vocational Goal-Setting
 - 8) Conclusion-Wrapping it all up...!

Demonstration Project Staffing Pattern:

Most Right Reverend Bishop Joseph H. Bell, Sr.....Pastor, Senior Consultant,
and Senior Advisor

Bishop Mother Minerva R. Bell.....First Lady and Project
Mother

Elder Joseph H. Bell, Jr.Assistant Pastor and Asst.
Project Administrator

Bro. Christopher M. Williams.....Demonstration
Project Director

Evangelist Antoine Glass.....Asst. Demonstration
Project Director

The Anticipated Length of Project:

Each Sexual Abstinence Class term will be approximately twelve to fourteen (12-14) weeks duration with three (3) Sexual Abstinence class terms to be given throughout the year. The anticipated length of the demonstration project is one year. If the demonstration project is very successful, as we anticipate, we would love to continue the Bethel Holy Church Sexual Abstinence Education Program, indefinitely, to reach as many adolescents and parents as possible in the Washington Heights community.

Project's Contribution to Church's Overall Mission:

Jesus Christ stated the Christian Church's overall mission, commonly known as the *Great Commission* in the Gospel of Matthew before he ascended up to heaven and he said:

18) All power is given unto me in heaven and in earth. 19) Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: 20) Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen (Matthew 28:18-20 KJV).

The operative word in this scripture is “teach all nations” all what God's Son, Jesus Christ, expressed and commanded throughout the New Testament. The word teach is derived from the ancient Greek word, *matheteuo*⁸, meaning to be a disciple of one, or to follow precepts and instructions, to give understanding to, to teach, or to instruct. As Christians, we are mandated to teach all nations and individuals what Jesus Christ commanded throughout the Gospels, being faithful and obedient to God, which is vitally important and paramount to being alive and living a quality life on earth. Obviously, sexual immorality is the primary and root cause of teenage pregnancy and sexually transmitted diseases and many teenagers in the New York City Washington Heights community will be plagued with the “shame” of becoming pregnant at an early age and the “fear” of contracting a sexually transmitted disease and will suffer tremendously as a result.

If the Christian Church can mitigate and curtail teenage pregnancy and sexually transmitted diseases through a committed faith-based Sexual Abstinence Education Program, train adolescents to recognize and improve their self-esteem, change negative behaviors and misplaced societal attitudes where adolescents have positive decision-making skills, allowing these adolescents to understand that they have options and can control things when it comes to their sexuality, we are helping to bring adolescents and other adults closer to God, teaching them as Jesus commanded and fulfilling our Christian Church's mission.

C. Evaluation ⁹

Dictionary.com defines the word *evaluation* as an act or instance of evaluating or appraising, or (especially in medicine) a diagnosis or diagnostic study of a physical or mental condition. Other definitions include an assessment or statement of value. ¹⁰ Accordingly, an appraisal and an assessment of value will be made of the Sexual Abstinence Education Demonstration Project tentatively called *Adolescents with Truth, Values, and Understanding* that will be developed and implemented at Bethel Holy Church.

A systematic cumulative (every 4 months) and a summative (once per year) evaluation will be given to assess whether or not the Sexual Abstinence Education Demonstration Project has indeed been successful, worthy of merit, and significant to the church and the Washington Heights community, also giving participants and observers an opportunity to make valuable suggestions to the program. The following evaluative techniques will be utilized to make an effectual appraisal:

1. Theory of Change Model ¹¹ as explicated by Learning for Sustainability.net states that community-based change initiatives often have ambitious goals, and so planning specific on-the-ground strategies to those goals is difficult. Likewise, the task of planning and carrying out evaluation research that can inform practice and surface broader lessons for the field in general is a challenge. Theories of change and logic models are vital to evaluation success for

a number of reasons. Programs need to be grounded in good theory. By developing a theory of change based on good theory, managers can be better assured that their programs are delivering the right activities for the desired outcomes. By creating a theory of change and a logic model, programs are easier to sustain, bring to scale, and evaluate since each step - from the ideas behind it, to the outcomes the program hopes to provide, to the resources needed - are clearly defined within the theory and displayed within the logic model. ¹²

2. Process Evaluation to be given via the cumulative evaluative measure will provide a pragmatic real-time overall perspective on how the Sexual Abstinence Education Demonstration Project is progressing and offer any need for change, identify significant findings that may be overlooked, and to serve as a tool to monitor progress toward meeting aforementioned goals, including strategy revision. A questionnaire will be given to all Bethel Holy Church Sexual Abstinence Education Program administrators and teachers. The results will be properly analyzed and applied.

3. Program Evaluation to be administered once per year via a summative assessment will be utilized to monitor all program activities and to also help administrators and teachers evaluate their programs and activities, including allowing participants to receive feedback on any existing evaluative tools they may have or need to develop. A program rating-scale will be given to the Bethel Holy Church Sexual

Abstinence Education Program administrators, teachers, and participants. The results will be properly investigated and applied.

4. A Church and Community Exegetical User-Friendly Study will be used to explain results and findings of the Sexual Abstinence Education Demonstration Project program and evaluation in simple-to-understand language so that the community is readily made aware and critically evaluates the advantages and benefits of learning and practicing Sexual Abstinence Education. A simple questionnaire and/or program rating-scale will be given to all Bethel Holy Church Sexual Abstinence Education Program participants. The results will be properly evaluated and applied.

Conclusion:

Despite what some New York State and national statistics may claim concerning a so-called “decrease” in teenage pregnancy and sexually transmitted disease due to the advent of sex education classes in the public school and community institutional arenas, the truth is that teenagers continue to engage in sexual at-risk behavior at younger ages, definitely exposing them to the risk of teenage pregnancy and sexually transmitted diseases.

We at Bethel Holy Church sincerely desire to raise awareness of the problem of teen pregnancy and increase an understanding of the negative consequences of teenage pregnancy and sexually transmitted disease. Additionally, we desire to help adolescents develop resistance to peer pressure, promote improved parent-child communication and promote Sexual Abstinence with a Biblical focus. In sum, we would like to impart hope to all adolescents and parents in the Washington Heights community. Having hope is a beautiful thing indeed. With New York Foundation’s thoughtful and benevolent grant assistance to this important demonstration project, this impartation of hope can begin now. Thank you!

Best,

Christopher M. Williams
Bethel Holy Church Educational Ministry
2013 NYTS D.Min Candidate

cc: Bishop Joseph H. Bell, Sr.....Pastor, Senior Consultant, and Advisor
Bishop Mother Minerva R. Bell.....First Lady and Project Mother
Elder Joseph H. Bell, Jr. ...Assistant Pastor and Project Asst. Administrator
Evangelist Antoine Glass...Assistant Demonstration Project Director

Bethel Holy Church/ Washington Heights Community's
Teenagers with Truth, Values, and Understanding Sexual Abstinence Education Program
Curriculum Format

All with a Biblical Focus and Outlook

(12-14 week sessions)

I. Introduction for *Adolescents with Truth, Values, and Understanding*
and Parents

A. What is Sexual Abstinence Education with a Biblical focus?

B. Sexual Abstinence Education Class Content

1. Human Development
2. Reproductive Anatomy
 - a) Male Reproduction
 - b) Female Reproduction
3. Relationships
4. Personal Social Skills
5. Sexual Behavior and Health (includes)
6. Discussion of Condoms and other Contraceptives???
7. Why is Sexual Abstinence critically important?
 - a) Values instruction on the importance of delaying sexual activity until marriage
8. Gender Roles
9. Educational and Vocational Goal-Setting
10. Conclusion-Wrapping it all up...!

***Bethel Holy Church's/Washington Heights Community's Teenagers with Truth,
Values, and Understanding***
Sexual Abstinence Education Program
Administrative Staff Professional Biographies

Bishop Joseph H. Bell Sr. (Pastor, Project Senior Consultant, and Senior Advisor), is a graduate of Howard University, class of 1948. Following his graduation from Howard University, he attended Columbia University, where he earned his Master's Degree in Education in 1953. In February 1954, he began a teaching career that saw him serve in the Science Departments at the Food Trades Vocational High School, James Kieran Junior High School, Christopher Columbus High School, and the Adult Evening High Schools of New York City. By the 1960s, Joseph Bell had earned certification in Supervision and Administration from City College, Fordham University and Columbia University. In addition, he studied at Sarah Lawrence College and Yeshiva University under National Science Foundation Grants in Chemistry, Physics and Mathematics.

In 1970, after passing the Principals' Examination, Joseph Bell was assigned Assistant Principal at the Phillip Sheridan School in the Bronx, New York. In 1971, he was appointed Assistant Principal at the John Phillip Sousa Junior High School. In November 1971, he was appointed Principal of Olinville Junior High School in the Bronx, New York where he served as Principal for 12 years. In June 1973, he was recommended by the school community and received the Dr. Martin Luther King, Jr. Citation for his "Humanitarian quality", good moral character, and for excellence in performance. Joseph Bell holds the following Supervisory Licenses issued by the Board of Education in New York City: Principal of Elementary Schools, Junior High Schools, and of Senior High Schools; Assistant Principal of Junior High School, Administrative Assistant of High School and chairman of Physical sciences in High School.

Upon his retirement from the New York City Public School System, Joseph Bell was hired as a consultant for the Board of Examiners, the licensing branch of the New York City Board of Education. This he did until he began to assume the administrative and pastoral duties at the Bethel Holy Church.

Bishop Minerva Bell (First Lady and Project Mother), earned a Bachelor's degree in Education from Jersey City State University in 1954, and a Masters degree in Human Development from Fairleigh Dickenson University in 1973. She enjoyed working in the New Jersey school system for over 32 years. Not only did she excel in her academics, Minerva pursued Spiritual excellence. Her Spiritual development came in many forms. She received part of her Spiritual training at Hawthorne Bible School in Hawthorne, New Jersey, and Alliance Theological Seminary in Nyack, New York, where she pursued a deeper understanding of the Bible.

Mrs. Bell's training in education and ministry enabled her to indulge in one of her greatest loves, working with children. As a school teacher in Englewood, NJ, she was blessed to work with over 1000 children during her 32 year career. In several instances, she was able to teach two generations in several families. Her career as an educator is a distinguished one.

She was recognized by the National Science Foundation and was a demonstration teacher as well as a cooperating teacher for New York University and Columbia University's student teacher programs. She also taught classes for the General Equivalency Diploma as well as classes in Adult Education. In her spare time Minerva did freelance writing and proofreading for Prentice Hall Publishing Company.

Elder Joseph H. Bell, Jr. (Assistant Pastor and Asst. Project Administrator), is a graduate of The King's College where he graduated Magna Cum Laude with a degree in Business Administration and Economics. He was blessed to earn a Master of Arts degree in teaching from Kean University in New Jersey and a Master of Science degree in School Administration and Supervision from the City University of New York. He graduated from both of these institutions Summa Cum Laude with a 3.9 GPA.

Joseph Bell, Jr., is an ordained minister, serving as an assistant to his father, Bishop Joseph Bell, Sr., who pastors in New York City. In 1995, Joseph Bell Jr., founded the Bethel Community Bible Institute. He also established the Gospel Fellowship Workshop an organization that conducts seminars, ministry workshops, and youth activities. His extensive work in Christian education, necessitated that he pursue further education and training in that field. In May 2010, he completed his seminary requirements to have conferred upon him an honorary doctorate in Christian Education.

Joseph Bell, Jr., has been serving his community as an educator for the last 21 years. He was honored as teacher of the year in 2000 and has been named to Who's Who in Education seven times.

Bro. Christopher M. Williams (Project Director), was born in Harlem Hospital, New York City and raised in the Washington Heights community where he received his public school education, attending the Bronx High School of Science and receiving his Bachelor of Arts in English from Cornell University, College of Arts and Sciences in 1988. He returned to New York City and received his teacher training in education, technology, and workforce development from Fordham University's Graduate School of Education's program in Adult Education and Human Resource Development and was conferred a Master of Science degree in 2003. Afterwards, he decided to pursue religious, spiritual, and theological training and attended Fordham University's Graduate School of Religion and Religious Education in the Bronx, New York, concentrating in Youth Ministry. Bro. Christopher received a Master of Arts degree in Religion and Religious Education in 2010.

Currently, Bro. Christopher is a 2013 Doctor of Ministry Candidate at New York Theological Seminary in New York City, working on his final-paper/dissertation. He has worked as a teacher-supervisor in Sexual Abstinence Education in the Yonkers, New York and Bronx, New York Public School systems. He has a sincere concern for youth and adolescents, desiring that they receive essential spiritual and educational training and attain an abundant quality of life by making responsible decisions. Bro. Christopher continues to live in the Washington Heights community and has been a member of Bethel Holy Church since October 1989, a period of approximately twenty-three (23 years).

Bethel Holy Church Teenagers with Truth, Values, and Understanding
Sexual Abstinence Education Program Grant
Prospective Staff Line Budget (1 year funding)

Thursday, Friday, and Saturday - 2 hour Classes
with ½ hour snack.

1. Senior Advisor pay (Bishop).....\$30/hr = \$60/week (42 weeks)=
(50% of the time)

\$2,520

2. Administrator (s) \$25/hr =
\$200/week(42)=
(100% of the time)

\$8,400

 - a) Joe Bell
 - b) Chris Williams

3. Teachers/Professional Specialists.....\$ 20/hr = 2 days/week
(66% of the time)

each at 3 hrs each day, \$120 each/week
\$120 (42) = \$6,240 (8 teachers)= \$49,920

 - a) Toya Bell
 - b) Cheryl Griswell
 - c) Antoine Glass
 - d) Katherine Glass
 - e) Katrina Green
 - f) Beverlee Bell-Risper
 - g) Sydney Hope-Pruitt

4. Custodial Housekeeper.....\$10/hr (2 hr) =
\$20/week(42) =

\$ 840.00

 - a) Anthony Davis

- Costs so far equal \$52,000

5. Videographer.....\$15/hr(6 hrs)
=\$90/wk (42)=
(100% of the time)

\$3780

 - a) Ron Porter, Jr.

6. Fifteen (15) Apple Macintosh Macbook Pro w/ Retina Display Notebook computers

.....\$1200(15) = \$18,000

Until here the cost is \$83,460

7. Sexual Abstinence Educational Teaching Materials.....

<http://www.worththewait.net/products/manuals.htm>

- a) Worth the Wait Student Manual.....\$7.50 each (30)= \$225
- b) Worth the Wait Teacher's Manual.....\$7.50 each (10)= \$75.00
- c) The Moral Compass Parent/Student Manual.....\$7.50 each (20)= \$150

Total costs so far for abstinence education materials is \$529 + \$5000 for additional

unforeseen materials = \$5529

d)Check out- <http://www.ama-assn.org/ama/pub/physician-resources/patient-education-materials/atlas-of-human-body/female-reproduction-pregnancy.page>

e) Also

<http://www.reallygoodstuff.com/product/human+body+series+interactive+whiteboard+digital+lessons+3+cd+set.do>

- h) Human Body Series Interactive Whiteboard digital lessons 3 CD plus set + \$79.95
<http://www.reallygoodstuff.com/product/human+body+series+interactive+whiteboard+digital+lessons+3+cd+set.do>
- i) The Female Reproductive System
<http://www.ama-assn.org/ama/pub/physician-resources/patient-education-materials/atlas-of-human-body/female-reproductive-system.page>

The Male Reproductive System

TOTAL ANNUAL BUDGETED COST FOR SEXUAL ABSTINENCE
EDUCATION PROGRAM IS \$88,989

(Sample Bethel Holy Church Site Team Meeting Agenda)

Bethel Holy Church Site Team Meeting # 4 - September 16, 2012

Required Sexual Abstinence Administrator & Educator Texts:

- 1) Bailey, Kristen, ed. *Sex Education*. Detroit: Greenhaven Press, 2005.
(Used 1¢ - Amazon \$27.00)
- 2) Bruess, Clint E. and Jerrold S. Greenberg. *Sexuality Education: Theory and Practice, 5th Edition*. Sudbury, Mass.: Jones and Bartlett Publishers, 2004.
(Used \$44.65 – Amazon \$64.63)

Agenda

- I. (2) Required reading Sexual Abstinence Texts for Administrators and Educators listed above...
- II. Film Presentation and Public Forum scheduled for Saturday, October 6th 1:00 pm
 - a) Flyers announcing the Bethel Holy Church Film Presentation and Public forum
 - b) Internet Facebook, Linked-in, and Twitter post announcements to raise public awareness that a Sexual Abstinence Program will be implemented at Bethel Holy Church.
- III. Name for Bethel Holy Church Sexual Abstinence Education Program ?????-----
- IV. Visit to Washington Heights community politicians (i.e. Representative Charlie Rangel, and Assemblyman Keith Wright), high school administrators, and neighborhood church pastors (Can some of you...???)
 - a) Visit to Harlem Hospital and Columbia-Presbyterian health professionals to speak at the Bethel Holy Church Film Presentation and Public Forum
- IV. A.A.S.E.C.T. Certification
- V. Date of implementation for Bethel Holy Church Sexual Abstinence Education Program ???

(The Page Below, Private Foundation Grant Funding Response Letters):

THE NEW YORK
COMMUNITY TRUST



909 Third Avenue, New York, NY 10022
T: 212-686-0010 F: 212-532-8528
www.nycommunitytrust.org

October 9, 2012

Bishop Joseph H. Bell, Sr.
Pastor
Bethel Holy Church
922 St. Nicholas Avenue
New York, NY 10032

Dear Friend:

With thanks we acknowledge receipt of your grant proposal of September 27, 2012. It will be carefully considered with the many other proposals we receive. Because of the volume, it may take several weeks before you hear from us.

If you have any questions, regarding the status of your proposal after that time, please contact Ms. Mary Gentile and refer to proposal P12-000819.

Sincerely,

The New York Community Trust
Community Funds, Inc.

Charles Hayden Foundation

140 Broadway • 51st Floor • New York, NY 10005 • Tel: 212 785-3677 • Fax: 212 785-3689

October 19, 2012

Mr. Christopher M Williams
Educational Ministry
Bethel Holy Church
922 St. Nicholas Avenue
New York, NY 10032

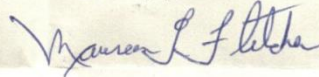
Dear Mr. Williams:

Thank you very much for your letter of September 26, 2012 requesting support from the Charles Hayden Foundation.

Unfortunately, we will not be able to contribute. Our limited funds cannot be stretched far enough to provide support for all of the worthy organizations and programs now seeking our support.

We regret that we cannot help, and we wish you success in raising the needed funds.

Sincerely yours,



Maureen T. Fletcher
Assistant Secretary

Bethel Holy Church

922 St. Nicholas Avenue, New York, NY 10032
Bishop Joseph Bell, Sr., Pastor



(212) 283-9407

A loving, caring and sharing ministry

**Mt. Sinai Holy Church of
America, Inc.**

October 26, 2012

Charles Hayden Foundation
140 Broadway, 51st Floor
New York, New York 10005
Attn: Ms. Maureen T. Fletcher, Assistant Secretary

Dear Ms. Fletcher,

I wanted to take this opportunity to cordially thank the Charles Hayden Foundation for considering Bethel Holy Church's Sexual Abstinence Education Program, *Teenagers with Truth, Values, and Understanding* for possible program grant support.

We realize that the United States is currently undergoing a very precarious economic crisis and support is difficult to obtain during these troubled times. We only hope and pray that our nation and quality organizations such as yours receive abundant relief as soon as possible.

Again, thank you for response and your thoughtful consideration.

Blessings and best,
Christopher M. Williams
2013 NYTS D. Min Candidate, Project Director
Educational Ministry
Bethel Holy Church

cc: Bishop Joseph H. Bell, Sr., Pastor and Project Administrator
Bishop Minerva R. Bell, Project Mother
Elder Joseph H. Bell, Jr., Project Asst. Administrator

November 13, 2012

Christopher M. Williams
Bethel Holy Church Educational Ministry
PO Box 463
Audubon Station
New York, NY 10032

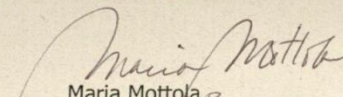
Dear Mr. Williams:

We've received your request for funding, and it has been reviewed by all three members of the program staff. I'm sorry to have to report that we will not be able to give further consideration to your request.

This decision is in no way a judgment on the quality or merits of your program. We are faced with far more requests than we have resources to support, and with a small staff, we are not even able to meet in person with most of the organizations that contact us.

We wish you luck in securing funds elsewhere, and are sorry we could not be of help.

Sincerely yours,


Maria Mottola
Executive Director

(I received this email a few weeks after sending a Letter of Inquiry email - below this response email - to the Norman Foundation):

Dear Christopher Williams,

Thank you for your inquiry regarding the possibility of receiving a grant from the Norman Foundation.

Although your project addresses important issues, it does not fit within our funding guidelines.

We hope you are able to obtain support elsewhere.

Sincerely yours,
Norman Foundation

From: Christopher Williams [mailto:williamscmg@yahoo.com] **Sent:** Saturday, November 03, 2012 11:20 AM **To:** Letters Of Inquiry **Cc:** Jr.Joseph Bell; Antoine Glass
Subject: Letter of Interest and Inquiry...(Including Budget)...
Dear Loi,

I am submitting an attached letter of interest and inquiry, including our prospective budget in order to ultimately send a New York/New Jersey Common Application Proposal to Norman Foundation, Inc. for grant funding.

Pls. read this letter of interest and inquiry. I am sure you will find the subject matter and the principle concern of this letter very interesting.

Hopefully, we at Bethel Holy Church can collaborate with a worthy organization such as Norman Foundation, Inc. who has historically shown a vital concern for a host of New York City community needs and issues. Thank you.

Best,

Christopher Williams
Bethel Holy Church Educational Ministry and Project Director
2013 NYTS D. Min Candidate
Christopher M. Williams
williamscmg@yahoo.com (347) 313-4150

Bethel Holy Church



Mt. Sinai Holy Church of
America, Inc.



Sexual Abstinence Film Presentation and Public Forum

How is it possible to wait-until -marriage to engage in sexual relations?

How can parents be more open talking to children about sex?

Do you have other questions? Come find the answers to your questions and more.....

Date: Saturday, October 20th, 2012

Time: 1:00pm - 3:00pm

Location: Bethel Holy Church, 922 St. Nicholas Avenue (on 156th St.)

Phone: (347) 313-4150

*The
Washington Heights Community's
very own
“Teenagers with Truth, Values, and Understanding”
Sexual Abstinence Education Program*



**Sexual Abstinence
Film Presentation
and
Public Forum**

How is it possible to wait-until -marriage to engage in sexual relations?

How can parents be more open talking to children about sex?

Do you have other questions? Come find the answers to your questions
and more.....

Date: Saturday, October 20th, 2012

Time: 1:00pm - 3:00pm

Location: Bethel Holy Church, 922 St. Nicholas Avenue

(on 156th St.)

Phone: Chris (347) 313-4150

*The
Washington Heights Community's
very own
"Teenagers with Truth, Values, and Understanding"
Sexual Abstinence Education Program*



**Sexual Abstinence
Film Presentation
and
Public Forum**

How is it possible to wait-until -marriage to engage in sexual relations?
How can parents be more open talking to children about sex?

We are willing TO PAY nurses and medical doctors to participate in this Film
Presentation.

FOR MORE INFORMATION, PLS. CALL

Date: Saturday, October 20th, 2012

Time: 1:00pm - 3:00pm

Location: Bethel Holy Church, 922 St. Nicholas Avenue
(on 156th St.)

Phone: Chris (347) 313-4150

**Bethel Holy Church's/ The Washington Heights Community's
Teenagers with Truth, Values, and Understanding
Sexual Abstinence Education Film Presentation and Public
Forum**

Saturday, October 20, 2012, 1:00 pm - 3:00 pm



Welcome all current program participants and guests to **Bethel Holy Church's/ The Washington Height's Community's *Teenagers with Truth, Values, and Understanding* Sexual Abstinence Education Film Presentation and Public Forum !!!**

We are delighted that you have taken the time to come out and join us for this film presentation and open discussion. If you have any questions, or comments you will be definitely be given an opportunity to express yourselves. Refreshments will be immediately served after the program...

W E L C O M E !!!

What is Sexual Abstinence or Chastity?

Sexual Abstinence, or **Chastity** is the practice of voluntarily refraining from sexual intercourse and other sexual activity until one is united with their spouse in a monogamous marital relationship.¹

Interesting fact:

Most people know that **Sexual Abstinence** is the ONLY ONE-HUNDRED PERCENT (100 %) effective method of preventing (teenage) pregnancy and sexually transmitted diseases, despite what Sexual Abstinence critics may say regarding

it's usage.

¹ WordIQ "Sexual Abstinence- Definition." Information obtained from http://www.wordiq.com/definition/Sexual_abstinence#Religion as of 10/19/2012.

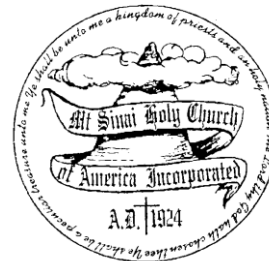
Bethel Holy Church

922 St. Nicholas Avenue, New York, NY 10032

Bishop Joseph Bell, Sr., Pastor

(212) 283-9407

A loving, caring and sharing ministry



October 29, 2012

New York City HRA/Department of Children and Family Services
180 Water Street, 25thth Floor
New York, New York 10038
Attn: Mr. Robert Doar, Commissioner, or Program Decision-Maker

Dear Commissioner Doar,

My community and faith-based organization, Bethel Holy Church, located at 922 St. Nicholas Avenue, 156th Street, will implement a Sexual Abstinence Education Program called *Teenagers with Truth, Values, and Understanding* specifically designed for adolescents, ages 13 -16 years-old, and for parents in the Washington Heights community during late November 2012.

The purpose for having a Sexual Abstinence Education program in the Washington Heights community is to curtail the incidence of teenage pregnancy and sexually transmitted diseases (STD's), teaching sexuality education in definite conjunction with Biblical tenets and teachings from Holy Scripture.

We also plan to include the adolescents and parents from 4 -6 neighboring churches and as many adolescents and parents as possible from the Washington Heights community. We would also like to include adolescents and parents referred, mandated, or persuaded by the New York City Department of Youth & Community Development, the Department of HRA/Social Services (DSS), and the Administration for Children and Family Services (ACS). Is it possible for the NYC Department of Children and Family Services to collaborate with Bethel Holy Church and to refer, or mandate, or persuade adolescents and parents to attend Bethel Holy Church's Sexual Abstinence Education Program?

We sincerely believe that this serious problem of teenage pregnancy and sexually transmitted diseases can be greatly minimized if we work together and take the time to provide training to induce proper behavioral changes in our adolescents, and of course, parents.

Please let us know. Should you have any questions, or more information is needed, please feel free to contact me at (347) 313-4150.

Sincerely,

Christopher M. Williams
Project Director, *Teenagers with Truth, Values, and Understanding*
Bethel Holy Church Educational Ministry
2013 NYTS D. Min Candidate

cc: Bishop Joseph H. Bell, Sr., Pastor, Senior Administrator and Advisor
Bishop Mother Minerva R. Bell, First Lady and Project Mother
Elder Joseph H. Bell, Jr. ...Assistant Pastor and Project Asst. Administrator
Evang. Antoine Glass, Asst. Project Director

Bethel Holy Church

922 St. Nicholas Avenue, New York, NY 10032

Bishop Joseph Bell, Sr., Pastor

(212) 283-9407

A loving, caring and sharing ministry



October 29, 2012

New York City Department of Youth & Community Development
156 William Street, 6th Floor
New York, New York 10038
Attn: Jeanne B. Mulgrave, Commissioner, or Program Decision-Maker

Dear Commissioner Mulgrave,

My community and faith-based organization, Bethel Holy Church, located at 922 St. Nicholas Avenue, 156th Street, will implement a Sexual Abstinence Education Program called *Teenagers with Truth, Values, and Understanding* specifically designed for adolescents, ages 13 -16 years-old, and for parents in the Washington Heights community during late November 2012.

The purpose for having a Sexual Abstinence Education program in the Washington Heights community is to curtail the incidence of teenage pregnancy and sexually transmitted diseases (STD's), teaching sexuality education in definite conjunction with Biblical tenets and teachings from Holy Scripture.

We also plan to include the adolescents and parents from 4 -6 neighboring churches and as many adolescents and parents as possible from the Washington Heights community. We would also like to include adolescents and parents referred, mandated, or persuaded by the New York City Department of Youth & Community Development, the Department of Social Services (DSS), and the Administration for Children Services (ACS). Is it possible for the NYC Department of Youth & Community Development to collaborate with Bethel Holy Church and to refer, or mandate, or persuade adolescents and parents to attend Bethel Holy Church's Sexual Abstinence Education Program?

We sincerely believe that this serious problem of teenage pregnancy and sexually transmitted diseases can be greatly minimized if we work together and take the time to provide training to induce proper behavioral changes in our adolescents, and of course, parents.

Please let us know. Should you have any questions, or more information is needed, please feel free to contact me at (347) 313-4150.

Sincerely,

Christopher M. Williams
Project Director, *Teenagers with Truth, Values, and Understanding*
Bethel Holy Church Educational Ministry
2013 NYTS D. Min Candidate

cc: Bishop Joseph H. Bell, Sr., Pastor of Bethel Holy Church, Project Senior
Administrator and Advisor
Bishop Mother Minerva R. Bell, First Lady and Project Mother
Elder Joseph H. Bell, Jr. ...Assistant Pastor and Project Asst. Administrator
Evang. Antoine Glass, Asst. Project Director

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October 29, 2012

New York City Administration for Children Services

150 William Street, 18th Floor

New York, New York 10038

Attn: John B. Mattingly, Commissioner, or Program Decision-Maker

Dear Commissioner Mattingly,

My community and faith-based organization, Bethel Holy Church, located at 922 St. Nicholas Avenue, 156th Street, will implement a Sexual Abstinence Education Program called *Teenagers with Truth, Values, and Understanding* specifically designed for adolescents, ages 13 -16 years-old, and for parents in the Washington Heights community during late November 2012.

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